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THE MENNONITE.

VOL. 1.

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NO. 1.

For other foundation can no man lay
than that is laid, which is Jesus Christ.—
1 Cor. 3, 11.

ABSOLVE. (I ABSOLVE THEE.)

Thy faith hath saved thee; go in peace (Luke vii., 50).

One priest alone can pardon me,
And bid me "Go in peace;"
Can breathe that word *Absolve*,
And make the heart-throbs cease;
My soul has heard His priestly voice;
It said, "I bore thy sins—rejoice!"

1 Pet. ii., 21.

He showed the spear-marks in His side,
The nail-prints on His palm;
Said, "Look on Me, the crucified,
Why tremble thus? be calm;
All power is Mine—I set thee free;
Be not afraid, *Absolve*."

Isa. xiv., 22.

In chains of sin once tied and bound,
I walk in life and light;
Each word I tread is hallowed ground,
Whilst Him I keep in sight
Who died a victim on the tree
That He might say, *Absolve*.

1. John i., 7.

By Him my soul is purified,
Once leprous and defiled;
Cleansed by the water from His side,
God sees me as a child;
No priest can heal or cleanse but He;
No other say, *Absolve*.

Mat. viii., 3.

He robed me in a priestly dress,
That I might incense bring
Of prayer, and praise, and righteousness,
To Heaven's eternal King;
And when He gave this robe to me,
He smiled and said, *Absolve*.

Zech. iii., 4, 5.

In Heaven He stands before the throne,
The great High Priest above!
Melchisedec—that name alone
Can sin's dark stain remove;
To Him I look on bended knee,
And hear that sweet *Absolve*.

Heb. viii., 1.

A girded Levite here below
I willing service bring;
And fain would tell to all I know
Of Christ, the Priestly King;
Would win all hearts from sin to flee,
And hear him say, *Absolve*.

1. John ii., 1.

"A little while," and He shall come
Forth from the inner shrine,
To call His pardoned brethren home.
O bliss supreme, divine!
When every blood-bought child shall see
The Priest who said, *Absolve*.

Heb. ix., 28.

THE POWER OF LOVE.—A certain man
had a wayward son: his conduct brought
his father to a premature grave; on the
day of his funeral the son was present, saw
unmoved the pale face of his father in the
coffin, stood unmoved on the brink of the
grave. The family retraced their steps.
The father's will and testament was read;
in that testament was the name of the un-
dutiful son. As his name was read his
heart heaved with emotion, his eyes were
bedewed with tears, and he was heard to
say, "I did not think that my father would
have so kindly thought of me in his will."
In the family of Christ, some of us, in
reading His Testament, and thinking upon
His great love and marvelous gifts, feel
our unprofitableness and unworthiness,
and are filled with contrition and grati-
tude, with love and wonder.

UNITY IN THE BOND OF PEACE.—Bind not
thine hands, but bind thy heart and mind.
Bind thyself to thy brother. They bear
all things lightly who are bound together
by love. Bind thyself to him and him to
thee. For to this end was the Holy Spirit
given, that he might unite those who are
separated by race and diversity of habits;
old and young, rich and poor, child, youth
and man, male and female, and every soul
become in a manner one, and more entire-
ly so than if they were of one body. For
this spiritual relation is far higher than
natural relation, and the perfectness of the
union more entire; because the conjunc-
tion of the soul, being simple and accord-
ant is more perfect. And how is this uni-
ty preserved? "In the bond of peace." It
is not possible that unity should exist in
enmity and discord. St. Paul would have
us linked and tied one to another, not sim-
ply that we should be at peace, not simply
that we love one another, but that in all
there should be but one soul. A glorious
bond is this; with this bond let us bind
ourselves together, alike to one another
and to God.

As Christ is the root by which a saint
grows, so is He the rule by which a saint
walks.

For the Mennonite.

MY FATHER'S HOUSE.—The natural man is not meet for the Kingdom of God.—My Father's House, is the express language of our Master. John teaches both by word and spirit that nothing impure can enter there; hence the necessity of being born again. The Master who has gone on high, to prepare a place for His own, says to the natural man, to the man following his own inclinations, "Ye must be born again," "Except a man be born again, he cannot see the Kingdom of God," that is to become a new creature in Christ Jesus, to become regenerated—no longer to live after the flesh, but after the spirit. "Those that live after the flesh shall surely die, but those that by the spirit do mortify the deeds of the body shall live."

Now these little ones—those newly born in His Kingdom—who have now partaken of the spirit and nature of their Master, gladly hear His voice; and the Master leadeth them to the wells of living waters, and he calls them by their names. And they in all things give heed to his commandments and statutes, to observe them and to do them; for they are now no more grievous to them. They now understand the words of the apostle, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." "They are now heirs and co-heirs with Christ Jesus, the son of the Father of the house."

Those heirs of the "Father's House," need not be addressed in the language, "Ye must," as heretofore, when yet strangers, but need only to be simply and gently reminded of the ordinances of their "Father's House," and they take great delight in observing them. When the Apostle says, "as often as ye eat this bread and drink this cup, ye do shew the Lord's death until He comes," it is sufficient and with the Master say, "thy will be done."

But since the heirs of Heaven are yet in this world—but not of it—they have been given a mark of distinction by their Master as he says in John 13, 35. "By this shall all men know that ye are my disciples, if ye have love one for another."

My dear brethren, let us possess this heavenly gift, for without it we may have the form, but not the power, that secret power that overcometh the world.

Clarence Centre, N. Y. JACOB KREHBIEL.

Nearly all sects, parties, and classes, not excepting professed reformers, are enthusiastic for the sword, rifle and bayonet, as indispensable means of overcoming evil doers and bettering the condition of this wicked world. Treasures enough have been expended to render the earth a paradise of intelligence, virtue and beauty. Human beings enough have been slain to people twenty such globes as ours. And when the morals of the world be amended, under the administration of its present death dealing doctors, that peace principles will become practicable. Absolutely never!

—Jonathan Whipple.

THE GUIDE OF OUR FEET.—A pious father, the evening before his departure, desired all his children into his chamber; and placing them around his dying bed, thus addressed them:—"You all know that I am soon to be transplanted out of this world into a better. I hope I shall there be permitted to watch you, and I trust that you are walking the same road, and will soon follow me. You all know the road; great pains have been taken to show it to you. Where is it to be found?" The children all instantly replied "In the Bible." The dying parent proceeded: "Keep hold of that chain; it will never mislead you. When you are in doubt whether this or that be right, ask your Bible; see if your Saviour would have done so." Dear Christian parents, are you taking pains to so teach the Bible to your children?

"BEAUTIFUL! BEAUTIFUL!"—As one pleasant summer's day, many years ago, I was traveling in the State of Connecticut, passing from the east to west, on ascending a long hill, suddenly a prospect opened before me, such as I have seldom seen surpassed for its loveliness. The broad valley of the Connecticut was spread out arrayed in a garb of living green, bordered on either side with gently sloping hills, and in the midst wound the noble river, tranquilly rolling onward to the ocean. I stood and gazed in admiration, exclaiming, "Beautiful! Beautiful!"

Since that remarkable day, I have passed many a milestone in the pilgrimage of life, and the time hastens when I shall have passed the last, and when, if my hopes shall be realized, I shall stand where I shall gaze upon the sights and scenes of the "heavenly land." And I am persuaded that they will surpass in beauty all that mortal eyes have ever beheld, or imagination conceived. Beautiful will be the "great white throne," and glorious the One who shall sit thereon. Beautiful will be the holy angels, an innumerable company. Beautiful will be the great assembly of the redeemed, arrayed in fine linen, pure and white, which is the righteousness of the saints. Beautiful will be the river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Beautiful will be the tree of life on either side of the river, pendant with twelve manner of golden fruits. Beautiful will be the wall of jasper, and the gates of pearl, and the streets of gold, as it were transparent glass. And beautiful will be the songs that shall warble from immortal tongues, and the converse of its blessed inhabitants.

No wonder that as Bunyan in his dream contemplated this glorious company, he was led to say, "which, when I had seen, I wished myself among them." And no wonder that, as the Christian, by the eye of faith, gazes on these scenes, he should longingly sigh: "When shall I wake, and find me there."

DOCTRINES OF GRACE BY FAITH.—Mr. Venn, an Evangelical and faithful minister of Christ, was one day addressed by a neighboring clergyman, in nearly the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of *grace* and *faith* were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their *duty* for many years." Mr. Venn smiled at the clergyman's honest confession, and frankly told him, he would do well to burn all his old sermons, and try what preaching Christ would do."

THE MISSION OF THE CHURCH.—The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shoreline of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—Bishop Simpson.

PREPARING FOR HEAVEN.—"Mamma," said a little child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world. But mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go to heaven. Why don't they try to get ready?"

When Ben's master died, they told him he had gone to heaven. Ben shook his head. "I fraid massa no go there."—But why, Ben?—"Oas, when massa go North, or go a Journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there."

GOLDEN THOUGHTS.

Health, beauty, vigor, riches, and all other things called goods, operate equally as evils to the vicious and unjust, as they do as benefits to the just.

Do not hide the praise of God. But let it be read and heard by all who diligently seek and desire it.

Nothing in the visible creation of God has sunk so low as a lost sinner; and yet nothing may through infinite mercy, be raised so high.

It was the remark of John Newton, when his memory was almost gone, that he could never forget two things:—1. That he was a great sinner; 2. That Jesus Christ was a great and mighty Saviour.

Prayer is a super-natural work, and therefore the principle of it must be super-natural. He that hath nothing of the Spirit of God can not pray at all: he may howl as a beast in his necessity or distress, or may speak words of prayer; but pray he cannot.

As ciphers added one by one to an endless row to the left hand of a writ are of no value, but, on the right hand, rapidly multiply its power, so, although good works are of no avail to make a man a Christian, yet a Christian's good works are both pleasing to God and profitable to men.—Arnol.

I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation to every one that believeth.—PAUL.

SAYINGS FROM MENNO SIMON.

My writing and preaching is for nothing but for the sake of Christ Jesus.

Christ is our fortress; patience our defence, the Word of God our sword, and our victory, is a candid firm imfeigned faith in Jesus Christ.

It is better to incur the disfavor, scorn and slander of man and remain in the truth, than to be the favorite of man and sin against God.

Oh, ye men awake and see for yourselves, for thus saith the Word of the Lord, "Verily, verily, I say unto you, except ye be born from above, ye shall not see the kingdom of God."—JOHN 3, 3.

Verily, they are not the true church of Christ who merely boast of his name. But those are the true church of Christ, who were converted, who are born from above, of God.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands"

"Fathers, provoke not your children to wrath."

FAMILY ALTARS—Already in ancient times it was a most holy duty to erect a family altar, and the father of the household was its prophet and priest. But, is it not true, that the father of the present age can scarcely find time to properly form the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion?

It is a sad but true fact that in many households only the nominal Christian lives. The family are members of the church, the Sabbath finds them in their place, the sacred ordinances of the sanctuary are strictly observed; but, go to their houses, look into their family life, there is no family altar there, and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgment of allegiance to God, the Father in heaven. The family arises in the morning without looking up from whence all help and strength for the day comes. They sit down to the richly laden table, eat and drink, and arise without looking to Him from whence all things are. They retire in the evening without reviewing the graces of the day, nor lifting their hearts in gratitude to Him who has kept and preserved them, nor do they ask for gracious protection. A godless, prayerless household is a terrible spectacle, and manifold are the evils magnified there if there are children in that household.

There is nothing that can compensate for the sweet and tender influences of a well-conducted family worship on the minds and hearts of the little ones. Dear parents is this the way to bring the children—Heaven's choicest gift—up in the fear and admonition of the Lord? Parents let me tell you where no prayers are offered in the family, the wrath of the Lord is not only provoked, but the best and most natural means of religious education are neglected; and the souls of the children are brought into fearful jeopardy. It was not an idle superstition that bade the simple-minded devout Norwegian girl flee from the house where she had engaged service, because there were "no prayers in the house." A prayerless soul is a fearful anomaly. But a home where children are born, and nurtured and reared; where loved ones sicken, and suffer and die; where in the eyes of the children the father should be the type of "Our Father in heaven," and the mother the ideal of all that is tender, and affectionate and devout; where all the precious treasures should be garnered like hidden treasures; where all holy and pure influences and associations should pervade the very air.

But what shall we say of the home where

the Bible is not opened, and the voice of song, prayer or praise is not heard? One can scarcely be forced to believe it possible that such a home could exist in a Christian land, and yet, sad to tell, it is true that such homes abound. No wonder the curse of the Lord hangs dark relief over the families that call not on His name.

A PIOT'S FAMILY.—As a poor pious man was sitting by his fire, one cold evening, with his wife and children, he said to them, "I have been thinking a great deal to-day about that part of Scripture, 'The Son of Man hath not where to lay His head.' How wonderful it is that we, so sinful, unworthy and helpless, should be more favored than he was!" "It is wonderful, indeed, father," said the eldest girl; "for though our house is mean, and our food scanty, compared with the houses and way of living of most people, yet it seems that Jesus Christ was not so well provided for as we are." "I am right glad to hear you speak in that way, Sarah," said the wife. "How happy we all are in our little dwelling this cold night, and, as soon as we wish we have beds to rest ourselves upon; where, sharp and piercing as the frost is, and bleak and stormy as the wind blows, we are comfortable and warm; and yet the Son of Man, as your father has just told us, 'had not where to lay His head.' Oh, that this thought may make us thankful for our many mercies!" "Tommy," said the father, "reach that hymn which our dear minister gave you last Sunday, and as our hearts are in a good frame, let us try to keep them so, by singing it." Then with a glow of sacred ardor and pleasure the family sung the hymn, "The Son of Man had not where to lay His head."

PRESERVATION OF A FAMILY.—A creditable historian informs us, that about one hundred and fifty years ago, there was an earthquake in Switzerland which precipitated part of a mountain upon a village that stood beneath it, and crushed every house and inhabitant to atoms, except the corner of one cottage, where the master of the house, with his poor family were together praying to God. Surely the Lord builds a wall of fire around those that trust in Him. The greatest apparent danger shall be turned to the greatest possible good to those that love the Lord.

PEACE IN A FAMILY.—Dr. Newton once told of an old couple that were known to have been constantly quarreling for many years. All at once the strife ceased. The village gossip called to inquire what had produced the change. She was told that they kept two Scripture beads in the house; and it was due to them. The one was, "Fear ye one another's burdens;" and the other, "Forbearing one another in love." Their names were *Bear* and *Forbear*. The real secret of the change was, the old couple had become real, practical Christians.

TREASURE IN HEAVEN.—Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over, so Mary busied herself with a picture book.

For an hour all was still; then Mary heard her Uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in Heaven?" asked Mary, who had heard her father that morning read about "laying up treasure in heaven."

"Oh, no Mary; my treasures are all on earth—some in banks and some in other places," he answered.

"But haven't you got any in heaven, too?" asked Mary.

"Well, I don't believe I have," said her uncle thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out, and was gone a good while, but all the time he was thinking that after all, perhaps he was not so well off if he had no treasure laid up in heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought, that he wisely determined to lay up treasure in heaven. He did so. Little Mary never knew until years after—when she also with a clearer understanding of what it meant, began to lay up for herself treasure in heaven—that it was her childish question that startled Uncle George on a generous, active, Christian life.

Several important lessons may be learned from this little incident.

First: we see that the scripture passage read by the father, in the morning at the family altar, had found good soil, in the heart and mind of this little girl. How necessary that family worship should be observed.

Second: we learn that a word spoken in season though it may come

from the lips of an infant, who itself knows not its full meaning, may work great changes. "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies."—Psa. 8, 2.

Third: we are reminded that earthly treasure will not satisfy the soul in the hour and article of death, when all is to be left behind; but that we should lay up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves can not break through nor steal. We pray that some father or mother, uncle or child in reading this may profit thereby.

"Behold I come quickly," saith Jesus, "and my reward is with me, to give every man according as his work shall be." A. M. F.

JESUS ALWAYS NEAR.—Some day there may arise a perplexing question of duty. You know not what to do. Selfishness counsels one course. Intimate friends advise the same thing. You are half inclined to adopt it. But conscience whispers, What will Jesus say? Then your better self, your converted-self, springs up and says, I will please Christ; Lord what wilt thou have me to do? The light breaks on your path, and Jesus is at your side, and he leads you by the way you knew not of.

As very often in the intervals of our business, our thoughts fly off to our homes and loved ones there, so our thoughts, desires, and aspirations should constantly be going up in prayer to heaven. This is to be "praying always." This is the true spirit of communion with God.

Clothes are the ensigns of our sins and covers of our nakedness and shame. To be proud of them is as great a folly as for a beggar to be proud of his rags or a thief of his halter. As the prisoner looking on his irons thinketh of his theft, so we, looking on our garments, should think on our sins.—Trapp.

FOR THE CHILDREN.

"Suffer little children, and forbid them not to come unto me."

DEAR CHILDREN:—We have decided to consecrate part of the **MENNONITE** for you, because we love you, and desire that you may be brought early to Jesus and learn of him.

We believe you are all familiar with the well known text, with which we open your department. You know on what occasion, and by whom those words were spoken. We also think you know where the passage is found in Scripture. If you do not, please get your Bibles and search in the 10th chapter of Matthew, till you find it, and learn the three verses connected with this passage by heart, and next time we will have something more to say about them.

Children do you attend Sunday School? We hope you can say, yes, to this question. We like to see you in Sunday School every Sunday, we not only like to see you there, but we also like to hear you recite your lessons well, repeat the *Golden Texts* from memory and sing the beautiful hymns; and not only do we like it, but Jesus also likes it. In order that you may the better prepare your Sunday School lessons we will hereafter print notes on the lessons, under the Sabbath School Department. We hope you will also feel an interest in *Scripture Searcher*, on another page, search the Scriptures for answers to those questions, and send them in. The names of those sending correct answers will be published.

MIGHT I RUN INTO HIS ARMS?—Annie was eight years old. Her mother had often talked with her about Jesus—how he watched over her at play or in her little duties; and told her He wanted her to love Him, and try to please Him. She had reason to think that the child had given her heart to Him; for she had been very kind and considerate, often saying, "Mamma, you're tired; let me mind baby a while; or I'll take him into the other room, so that he won't keep going up to you and hindering you."

Also Annie would do little kind acts, and not tell of them; never seeming proud of anything she did.

She had learned these verses, and tried to act upon them:

"Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness,
Which any child may show."

A merry sound to cheer the babe
And tell a friend is near;
A word of ready sympathy,
To check the childish fear."

One day Annie came to her mother and said, "Mamma, if Jesus were here, might I run into his arms and hug him, as I do you?"

"Why do you ask, dear?" said her mother.

"Because, Mamma I feel just as if I wanted to, he is so good."

Then her mother replied, "Yes; my dear I think you might; for when he was on earth, he took little children in His arms; and they were just such children too, as now are in the world. Yes, you can go to Him, and speak to Him whenever you wish, just as if you knew he was here by your side. Indeed he is here; only we cannot see him."

"And mamma," said Annie, "when I go into my room to pray to him, something says, Jesus is waiting to listen to you, Annie; he is here, close by your little chair. So then I pray, mamma; and something in here," laying her hand on her bosom, "feels such a love to him! just as I feel when you take me up and say, my dear little daughter! O mamma, he is so good!"

Selected by Mrs. Anna R. Fretz.

CHILDREN AND HOUSES.—You all know what a house is. I will tell you why I think that boys and girls are like houses. How bright and fresh a newly-built and completely furnished house is. A house has distinct compartments and rooms. There is, in children, the mind-room, the heart-room and the soul-room. To understand the use and relations of these rooms, read Psalm 139: 14. A house is of no use if an entrance be not gained. There are two doors to the rooms in children,—the ear and the mouth; two windows—the eyes. Bunyan calls them ear-gate and eye-gate. A house is a place to live in. In the house in question, conscience is the head of the family; desire, hope, thought, etc., are its members. A house may be broken into. Evil tempers are ready to enter, therefore you must guard. A house may catch fire. A bad passion will set a boy, and a girl too, sometimes, on fire. Sometimes all the members of a family are startled by a knock at the door. Desire, thought, conscience, etc., will listen. The voice, "Behold I stand at the door and knock, etc." is heard, Conscience wishes to open. Passion says, "you shall not." There comes a time in the history of every house, when it stands empty, when the tenants have left it to crumble into ruins and decay. The bodily house will also be emptied. Death will enter and remove all its inmates. How will it be with you when you leave your bodily house? I earnestly hope you will go out with the same sure hope of taking up your abode in that house of which our Saviour said, "In My Father's house are many mansions, I go to prepare a place for you."

Kindness in ourselves is the honey that blunts the sting of unkindness in another.

They that have learned of the Lord Jesus to be lowly and humble in heart, profit more by meditation and prayer, than by reading and hearing.—*Augustine*.

GOD'S SPARROWS.—A Christian woman was visiting among the poor in London one cold Winter's day. She was trying to open the door of a third story in a wretched-looking house, when she heard a little voice inside say: "Pull the string up high." She looked up and saw a string. She pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" asked the woman.

"No, ma'am; God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you very cold?"

"Oh when we are very cold we creep under the quilt, and I put my arms around Tommy, and he puts his arms around me, and then we say, 'Now I lay me down to sleep; I'll sing my Maker's praise'—and then we get warm," said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When granny comes home she brings us something. Granny says we are God's sparrows and he has enough for us; and so we say, 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve; but these little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not forget.—*Faithful Witness*.

GOD'S WILL BE DONE.—There was a little girl, who began suddenly to suffer with pain in her head, and at last became quite blind. She was taken to a doctor, who was very famous for his skill in treatment of the eye and he said that she would never see again. When they told her this, she exclaimed—"What, mother, am I never more to see the sun, nor the beautiful fields; nor you, my dear mother, nor my father? Oh, how shall I bear it?" She wrung her hands, and cried bitterly. Nothing seemed to give her any comfort. Presently her mother took a small Bible from the table, and put it in her hands. "What is this mother?" asked the sorrowful little girl. "It is the Bible, my child." The touch of that book set memory at work; and one passage after another came into her mind, and each one that came brought light with it. Her tears ceased, and she turned her sightless eyes upwards; and then, though all was dark outwardly, the light within made

her face to shine with solemn joy, as, with the strongest feeling, though but in a low whisper, the sacred words left her lips, "Thy will be done in earth, as it is in heaven."

A life saved at the cost of loyalty to truth and to Christ, is a lost life; a life lost for Christ is more nobly and profitably expended than in any other way.

SCRIPTURE SEARCHER.

SCRIPTURE ENIGMA, 1.

The initial and finals give the names of two books of the Bible.

1. The mountain of blessing.
2. The only prophet of whom a miracle is recorded after his death.
3. That which ends every day on earth, but is unknown in heaven.
4. The land in which the children of Israel were strangers.
5. What the Lord is "to the poor," and "to the needy."
6. That which fadeth not away, reserved in heaven for believers.

SCRIPTURE ENIGMA, 2.

1. To whom did the Lord say, "why art thou wroth, and why is thy countenance fallen?"
 2. What beast did Abraham find caught in the thicket by its horns?
 3. Ahab's servant who saved the prophets alive.
 4. Where did Ahab live?
 5. The wife of Ananias.
- The initials give that in which Paul glorified.

Find texts of Scripture in which the following words are mentioned: 1, Meat; 2, Fish; 3, Beans; 4, Flour; 5, Cucumbers; 6, Grapes; 7, Potage; 8, Spice; 9, Almonds; 10, Ants; 11, Melons; 12, Garlic; 13, Onions.

BIBLE QUESTIONS.

1. What were the "cities of Refuge;" and what was the object in having them?
2. Who wanted to build a house unto the Lord, but was not permitted to do so? Why not?
3. On what occasion do we find that Jesus shed tears?

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PHILADELPHIA, PA., OCTOBER, 1885.

INTRODUCTION.

"And into whatsoever house ye enter, first say, Peace be to this house."—*Luke 10, 5.*

With these words of our Lord Jesus Christ to the "seventy," in sending them out with the proclamation of his coming, does the MENNONITE start on its first tour, and enters the houses and families of our church, and beside these, wherever it may be welcomed at doors and hearts. We have no excuse to offer in presenting this; the initial number of a new church paper, we send it as a messenger of peace and good will knocking at your doors and asking admission, that it may bring words of peace and comfort to the hearts of Christians, and glad tidings of salvation to those who have not yet made peace with their God, Saviour and Judge.

Recognizing the fact that there are a few English papers published in the interest of the church, we still believe there is ample room, you! need for THE MENNONITE. We have also a number of German papers which are doing good service in their particular provinces. THE MENNONITE is not to be in opposition to any paper published in the interest of the church, but on the contrary to assist in diffusing religious knowledge and preaching Christ and him crucified.

Our object is to reach those who do not and others who can not read German. Our young people are growing away from the church, merely because we insist on the German language, while they are becoming English. Our great aim, in a few words expressed, is to reach the young with religious instruction, and forward the mission cause in our church. With these few words of introduction we send out this prospectus, hoping it may be a welcome visitor at many doors, and find open hearts and willing hands to conduct it on, in its future mission. Our prayer is that of Moses, the man of God, "Let thy work appear un-

to thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it."—*Psa. 90, 16-17.*

AN APPEAL.—THE MENNONITE has not been established for the purpose of making money, but for the diffusing of biblical knowledge, and arousing the interest among the members and friends of the church, that they may become awakened to a sense of their duty towards helping in the building up of God's Zion on earth. We therefore ask our Ministers and all who are capable of writing to send us contributions and reports of work done in the church. Others who are not gifted with such talents, can, however, help much in trying to circulate THE MENNONITE in every family where English is read and understood. Others who have the means and know of such who are poor, perhaps too poor to subscribe themselves, may be the means of bringing such persons to a knowledge of the truth as it is in Christ Jesus, by subscribing and sending the paper to them. Above all we ask for your co-operation, your sympathy, and your prayers that the efforts put forth in the publication of this paper may be to the welfare of souls and to the honor and glory of God.

As our aim is to scatter THE MENNONITE over our whole country and Canada, we kindly ask our brother ministers to assist us, with heart, voice and hand, and send reports of their churches and communications for the paper. "For we be brethren." *Gen. 13, 8.*

The subscription price of THE MENNONITE has been fixed as low as possible, (fifty cents a year) so that all, even the poorest may be able to receive it. We will try to give to our subscribers reading matter that will amply re-imburse them.

All ministers of our denomination are our authorized agents, and every member of our church is considered a sub-agent, who should in sending in his own subscription be able to send that of one or more of his friends.

We have no premiums to offer for introducing the MENNONITE. We hope all who may receive a copy of this issue will be pleased with it, and realize the need of such a paper; and cheerfully aid in its circulation—by subscribing and soliciting subscription. Subscriptions may begin at any time, but as it is more convenient to begin and end with the year we make the following offer: For *Sixty cents* we will send the MENNONITE from this date to December, 1886. For *One dollar* from this date to December 1887. Payable *strictly in advance*,

CHURCH NEWS.

The 75th Semi-Annual Session, of the Eastern District Conference will be held at Bowmanville, Lancaster Co., Pa., on October 6th and 7th.

The Kansas District Conference will hold their 9th session at Hillsboro, Marion Co., Kansas, beginning Monday, October 12th.

The 18th Annual Session, of the Western District Conference, will be held at Clarence Centre, New York, the first week in November.

The Semi-Annual Conference, of Virginia, will be held at Kernstown, Frederick County, on Friday and Saturday, October 24 and 3rd.

A MISSION AID SOCIETY was organized among the sisters of the Deep Run congregation, with the following officers: Pres. Emma Landis; Sec. Anna Fretz; Treas. Katie Bickert. The object of the society is to prepare clothing and bedding for our mission stations in Indian Territory.

CHURCH ADVANCEMENT.—The River Brethren who for many years held their religious services in private houses in, and throughout eastern Pennsylvania, have recently purchased an acre of land at Grater's Ford, Montgomery Co., and upon that site they have erected a large and substantial brick meeting house, with basement underneath; and on the 29th of August last it was dedicated as a place of worship to God.

A PRAISEWORTHY ACT.—Bro. C. H. Allebach, of Lower Salford, Montgomery county, Pa. some time ago purchased the Frederick Station creamery building after it had ceased operation. The building was remodeled and changed into two dwellings and a store room, and a part of the basement fitted up with benches and a speaker's stand for the purpose of holding religious services, and then given for the use of the twenty-five or thirty families who live there, representing five or six different churches, but all at a distance of several miles to any place of public worship. This is not only showing a spiritual liberality to the Christian people there, but also shows a desire for doing good and manifestation of a willingness toward lending a helping hand to the upbuilding of the Master's cause upon earth, regardless of sect or creed. A weekly prayer-meeting is held here, much to the pleasure and comfort of its people. Whenever a speaker can be secured, religious services are being held.

NOTES BY THE WAY.—In order to make good a promise made upon a previous visit to the friends at and near Dover, Del., we left our home and loved ones on Saturday, September 12, accompanied by one of the little ones. We took the 3 p. m. train from Broad and Filbert street and reached

Dover at 5 p. m., where we were met by Bro. Wm. M. Gehman, who came to take us to his home about three miles west of the town, where we spend a very pleasant and trust to all a profitable evening. This family being isolated from all our churches, and not having the opportunity to attend German preaching, we enjoyed the privilege the more to spend the evening with them in social conversation and devotional exercises.

Sabbath morning dawned most beautifully upon us. The threatening clouds of the evening before had passed away and we looked forward for a pleasant day, and we were not disappointed in our anticipations. In the afternoon the friends and neighbors gathered at the house of Bro. Gehman, where we held religious services in the German language; speaking from *Luke 14, 16-22*. The Great Feast, setting forth the Gospel Feast, and urging the pressing invitation to come, and encouraged those who have not yet come, that "there yet is room." We were especially pleased to have with us Rev. Bro. Laury, pastor of Wyoming Reformed church, a place about four miles distant, who so kindly assisted in the service. We were glad to meet the dear brother again, with whom we became acquainted on a previous occasion when we preached to his congregation from his pulpit. After the service many lingered to speak a few words and renew former acquaintance. A large number of German Pennsylvania people are living in the vicinity and can not enjoy the privilege of attending the ministrations of the sanctuary, where the Bread of Life is broken in the language best understood by them, and not infrequently do we hear the Macedonian call "come and help us." Something ought to be done, by all means, to answer this call. If a man could be found to labour there, we feel assured that the outlook for the organization of a German Congregation would be encouraging. It was especially gratifying to notice that not only the German people are interested, as proof of this we will only say that quite a number of those assembled, both old and young, who could not understand the language spoken, but were as attentive and zealous in the devotion as those who understood all.

Brother and sister Brothers, near neighbors to Bro. Gehman, cordially invited us to hold English services at their house in the evening. Upon arriving there we were more than pleased that sister Brothers had thrown open her large parlors, where a large audience, composed mostly of young people greeted us, and attentively listened to the preaching of the Word. We spoke from *Hab. 1, 1-3*, setting forth "Christ as the better" and commending Him as their Saviour and Redeemer, who became "their of all things" and of His abundance will bestow upon us in this life, and Eternal Life in the life to come. We hope and pray that some seed may have fallen on good ground and may grow to bear fruit unto eternal life.

N. B. GRUBB.

MISSION DEPARTMENT.

"Go ye into all the world, and preach the Gospel to every creature." Mark 16, 15.

"PREACH THE GOSPEL TO EVERY CREATURE" is an earnest appealing farewell command of Jesus to his disciples. This command however applies not only to his chosen apostles that followed him and were verbally taught by him, but also to his chosen apostles of the present time, to his followers, to his church. And as no church can escape the responsibility of this command without doing something in mission work, though it may be only the offering of a mite, we believe a church paper is not complete without a *Mission Department*, in which articles relating to mission work and progress in the churches as well as outside should appear. Davison says of this command:—"When the Christian Church comes to recognize more truly the obligation imposed upon it by the original command of its founder, which, having never been recalled or abrogated, can never be obsolete, will awaken another energy of its apostolic office and character, that has been witnessed in many later ages, in this most noble work of piety and charity combined; and thereby to begin to discharge an inalienable duty, in furthering the clear design of the Gospel, and perhaps also the consummation of prophecy."

THE FOREIGN MISSION WORK in our church up to this time has been confined to the aborigines of our country. The church has two mission stations in Indian Territory:—Darlington, and Cantanment under the supervision of Bros. S. S. Haury and H. R. Voth. Reports from their labors and communications from them will appear from time to time in these columns.

CLOTHING FOR THE INDIAN MISSION.—From the *Bundes Bot* and *Nachrichten*, we learn that the following articles are needed at our Indian Mission Stations, Darlington and Cantanment. For boys: Clothing, men's size; Socks, all sizes; shoes, from No. 6 to 9; hats, 6½ to 7½; handkerchiefs, suspenders, mittens and scarfs. For girls from 5 to 15 years; all kinds of dresses, underclothing, stockings, aprons, woolen mitts, handkerchiefs, shoes children shoes from No. 9 to 1. Also comforts, blankets, colored sheets, chaff-bags and feathers for pillows.

A CHILD SPREADING THE GOSPEL.—It is said that a lady was filling a box for India, when a child brought her a cent, with which she bought a tract and put it in the box. It was at length given to a Burman chief and led him to Christ. The chief told the story of his new God and great happiness to his friends. They also believed and cast away their idols. A church was built there, a missionary sent; and fifteen hundred converted from heathenism was the result of that little seed.

For the Mennonite.

FROM OUR MISSION FIELD.—"Where is Darlington? I can not find it on my map. I have repeatedly been asked. Darlington is situated almost exactly under the ninety-eighth meridian, about midway between the two parallels, thirty-fifth and thirty-sixth, of North latitude. It is the U. S. Agency for the Cheyenne and Arapahoe Indians; and the U. S. Indian Agent, his family and employees; three Indian traders, their family and employees; the workers of the various Indian schools constitute, besides a few others, its inhabitants. About two miles South-west of Darlington, on a commanding height is situated Ft. Reno, where usually a garrison of several companies of Infantry and a few Troops of Cavalry are stationed. Between Ft. Reno and Darlington flows in a South-easterly direction the North Fork of the Canadian river.

Our Mission station is situated in the N. E., but in the immediate vicinity of Darlington, where we have fenced a little over 100 acres of good bottom land, about fifty acres of which are under cultivation. Our school is a "Mission Boarding School," and accommodates about fifty children. The children live with us and we board, clothe and educate them.

Owing to the fact that the older Indians do not speak the English language and our knowledge of the Arapahoe language is as yet very limited, our attention has thus far been principally directed to the "rising generation." Principally, I say, because we try to include the older Indians in our work as much as we can. Aside from the direct or indirect influence which our work in its various phases, the efforts which, as the Indians well know and understand, are being put forth in their behalf, and our life as Christians would, we hope, have on them, we try to guide them in their first steps on "The White Man's Road," by assisting them in their manual labor, and furthermore try to bring them into direct contact with the regenerating influence of Christianity, by organizing and conducting special classes for them in our Sunday Schools, and teaching them through interpretation the simple truth of the Gospel of Jesus Christ the Saviour of the world.

In the school room the children are taught such branches of knowledge as Gospel stories, reading, writing, geography, arithmetic, singing, etc. Before and after school hours they are either at play or at work. Besides taking care of their rooms, making their beds, etc., they, especially the girls, are taught the various kinds of work in the sewing room, dining room, and kitchen, while the boys work in the stable, field and garden, take care of stock and do similar work.

The employees of the Mission consist of a Missionary, Matron, Assistant Matron, Industrial Teacher, Seamstress and Cook, all, of course, members of the Mennonite Church.

The Arapahoes are just at present having one of their annual "Medicine dances," which always causes an interruption in our work, as a great many Indians insist, upon having their children who are in the school, with them at the Medicine camp during that time. We had succeeded in getting forty-three children into school already this school year. A few have gone to the Medicine with, and two girls without permission, and others will very likely go to-day.

We of course try to induce the Indians to leave their children with us and not take them to the Medicine. In some cases we succeed, in others we don't. If we positively forbid them to take the children, they, in most cases, become dissatisfied and take their children anyhow, and often do not bring them back again, but we hope and know that the regenerating power of the Gospel will, the longer the more, undermine the heathenish customs, and the superstitions of this people, and open their eyes that they may see their lost condition, and that they can find this better state in the life which Jesus, the eternal fountain of life alone can give.

Time will not permit me at this time to give you a detailed description of our work. Perhaps I am able to fill out this delineation at some future time. Remember us, the "Red Men," and our work in your prayers.

With kind regards, your friend and brother in Christ.

H. R. VOTH,
Darlington, I. T., Sept. 18, 1885.

A PRACTICAL ANSWER.—At the close of a Missionary meeting one of those present asked another: "Do you believe that the heathens will be saved without missionaries?" when he received the following answer: "Possibly they can, but it is a question if we can, if we neglect to send them missionaries." This is a practical answer to the old question. We have nothing to do with the condition of the dead, but with the command of Christ, to go and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. Christ recognizes as his friends only those who love him, and those who love him will obey his command.—*Bundes-Bote*.

There is said to be not a single evangelical missionary in the whole valley of the Amazon, and a gospel sermon has never been preached in all that territory. What a field of labor is here lying before us! Can a Christian church any longer continue to pray, "Thy kingdom come," with the words of Jesus ringing in its ears? "This gospel of the kingdom shall (first) be preached in all the world for a witness unto all nations," and should we not be willing with open hearts and hands, to take hold of mission work.

"We shall never be pleased by doing all we please."

MISSION SENTIMENTS OF A GIRL.—

A little girl sent about ten shillings to a gentleman, for the purchase of some missionary tracts; and in her letter she says, "She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is, indeed, young in years and in knowledge too, and is not able to talk much with a gentleman on religion; but her mother has taught her almost eleven years, to say, *Thy Kingdom come*, and she believes she cannot say it sincerely if she does nothing to help it on among the heathen. This thought emboldens her to write to a stranger, almost as though he were a friend."

We give the above for old and young to read, and hope it may help to inspire them with the same practical thought and action. Remember when we see a man in the water and drowning, it will not do to inform him of his danger, or to go and speak to others about it, but it is our business to make every effort to save him. It will not do merely to pity and sympathize, and pray for the heathen; but we must go ourselves or help to enable those who are willing to go and those that are there, to work in behalf of their salvation.

"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of fellow-sinners, who are perishing for lack of knowledge. Five hundred million! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning it is generally the first thing that occupies my thoughts.—*B. Museum*.

As the working man is paid when the work is done, so the Christian is rewarded when life is ended.

An Indian having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."

THE SABBATH SCHOOL.

"FEED MY LAMBS."—With this command from the lips of our blessed Saviour, when about to bid farewell to his followers, we will open this department. We have selected this command as the motto for our Sabbath School department, for various reasons.

1st. We find no other text in as few words expressing our duties to our children as this. Jesus tested Peter's love to him, upon which this command was given; so he tests our love. "Do you really, as you profess." He says to us, "love me," then feed my lambs. The patriarch Abraham had not to go through such a test; of him the Lord could say, even before a child was born to him. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Our duties to our children concerning the "Words of the Lord" and their eternal welfare, are as great as were those of the children of Israel, expressed in Deut. 6. 6—12.

2nd. The Sabbath School is a part of the congregation, and should never be considered a separate institution. It is the nursery of the church, where the children are trained for the church, hence the children are the lambs of the fold.

3rd. Christ's work of atonement was for children as well as for adults, hence he calls them my lambs.

4th. The future of Christ's church on earth, consists of the children of the present. Hence Christ wants them fed.

5th. The Sabbath School is that part of worship where the bread and water of life is dealt out to the young. In this way they are fed.

CONSECRATED WORKERS.—ROM. 12, 1, 2.—Nothing is more important to the success of a Sabbath School teacher than that he should be a consecrated person—a person set apart to the service of God. Dear teacher, if you are a professor of Christ, then seek by all means to attain to a still greater degree of faith and right living; if you are not a Christian, think of the tremendous responsibility resting upon you. You are in the first place responsible to the Saviour for your own soul; and in the second for the souls of your scholars. If you are not saved, if you cannot say, "I am trusting in Jesus for my salvation," how can you teach others that which you yourself do not know nor believe. Your life ought, and must be an example to those whom you instruct in reference to holy things. Have you set yourself apart to keep each of the ten commandments? Do you love your neighbor as yourself? Do you love your Heavenly Father? If so you will see to it that no word or act on week day or Sabbath will prove a stumbling block to those whom you are seeking to lead to Christ. The true aim of the Sabbath School being to save souls, how can you heartily engage in the work unless

you are thoroughly consecrated to the work. Having a body and soul kept for the Master's service, you can accomplish wonders.—1 Chronicles, 39: 5; Exodus 32: 29; 2 Cor. 6: 17; Romans 13: 14; 1 Timothy 4: 8.

HOW TO WIN THE PARENTS FOR THE SABBATH SCHOOL.—At a ragged Sunday School Anniversary at Gray's Inn, England, Rev. A. J. Bridgman, narrated an incident of his boyhood, suggestive for mission work: Near the play ground of the school which he attended, he and another boy found a chaffinch's nest in which were several young birds; wishing to secure the parent birds into a cage containing two compartments, in the top of which was a sort of trap. The young birds were put into the lower compartment, and by and by the mother came and was caught; they put her with the young ones, and left them out in the cage waiting for Mr. chaffinch. He was not easily caught; by and by, however, he hopped round the cage, and ultimately came in. So they had the family at last. Gather in the children, and in many cases the mother will soon follow. If the fathers do not come as readily, work on with wisdom and patience; and as the boys feed the birds and let them go, only to have them return with companions for more food, to the same end may children and parents be fed with the Bread of Life.

GERMANTOWN S. S.—A year ago the Germantown congregation felt the need of a Sunday School. After the matter was talked over for some time, a day was appointed when an effort should be made. The day came, but only one teacher and two scholars were present, and for a few months it continued to increase until the attendance would average from six to eight. Bro. Neiheiser persevered, and when others saw his perseverance and his earnest zeal they came to his assistance. A few weeks ago a harvest home service was held in a grove near the church, to celebrate the first annual anniversary, when it was reported that thirty-five children and seven teachers were enrolled and regular attendants.

S. S. FESTIVAL.—On Saturday, Sept. 5th, the Upper Milford Mennonite S. S., together with the Schwenksville, Herford, and Zionsville schools, held a festival in the Upper Milford Menn. church, which was very largely attended. The large church was completely crowded. After the schools had gathered in the forenoon a few selections were sung and then they were dismissed until 12.30 p. m. The afternoon exercises were opened by singing, and prayer by the Pres., Rev. W. S. Gottschall. Addresses were then made by the following: Revs. W. S. Gottschall, A. B. Shelly, A. H. Gottschall, Eli Keller, Dr. A. R. Home, and Supts. H. B. Schantz and J. G. Weinberger. Each address was preceded by singing by one of the schools. At 3.15 the exercises closed and soon all were on their way home rejoicing.

INTERNATIONAL S. SCHOOL LESSONS.
1885, Third Quarter.

Lesson 1. October 4th.

ELISHA-AT DOTHAN.—2 Kings, 6, 8-23.

GOLDEN TEXT:—Fear not: for they that be with us are more than they that be with them.—2 Kings, 6, 16.

We find the throne of Israel occupied by Jehoram, son of Ahab, who, although he was no Baal worshiper like his father and mother, "did evil in the sight of the Lord" and "cleaved unto the sins of Jeroboam, which made Israel to sin."—2 Kings, 3, 2-3. Notwithstanding this, the Lord still had mercy with the children of Israel and saved them from their enemies,—the Syrians.

We find, v. 8, Benhadad king of Syria planning, and taking "counsel with his servants," with regard to the capture of Israel. "In such a place" he says, shall be my camp," or point of attack. But Elisha, "the man of God," knowing the secret plots of the Syrian King warned Jehoram not to pass such a place, as the Syrians were lying in wait for him. Benhadad seeing that his plots had been foiled, inquired and found that none of his people had turned traitor and revealed his plans to the King of Israel, but that Elisha the prophet in Israel had the power of knowing what he had spoken in secret, v. 12; whereupon he sent a great host to the little town of Dothan, where the prophet was staying, to capture him. Elisha's servant rising early in the morning and seeing the host compassing the town was struck with amazement and fear, and exclaimed, "Alas, my master! how shall we do?" "Fear not: for they that be with us are more than they that be with them," was Elisha's answer, and upon his prayer to the Lord that his servant's eyes might be opened and he might see, the Lord revealed to the young man mountains full of horses and chariots of fire, v. 17. Strong in the Lord's protection Elisha and his servant met the Syrian host, who were struck with blindness and wandering about in confusion, and led them in a way they knew not, to Samaria, into the power of the King of Israel. There must have been a moment of consternation when they found themselves captives and led by the man whom they sought; but how quickly are their fears dissipated when they find themselves treated not as enemies, but as friends.

We have here a powerful lesson on God's care for his own:

1. By giving them knowledge.
2. By giving them defenders.
3. By answering their prayers.
4. By giving them power over men.

Lesson 2. October 11th.

THE FAMINE IN SAMARIA.—2 Kings, 7, 1-17.

GOLDEN TEXT:—The things which are impossible with men are possible with God.—Luke 18, 27.

In the closing verses of chap. 6, we find that Benhadad, King of Syria, instead of sending

any more companies of armed men into the camp of Israel, to surprise and capture the King, or the Prophet Elisha, has come forth with his whole army and besieged the city of Samaria. The siege was so close that no food could be brought into the city, hence a great famine. Our Golden Text, Luke 18, 27, speaks of things "that are impossible with men." There was the city surrounded by the enemy, impossible, humanly speaking, for Israel to escape, impossible to obtain sustenance from outside, impossible to predict where food should be obtained, impossible to survive any longer. Then comes the predicting of Elisha in v. 1, the fulfillment of which also appeared impossible, in v. 2.

What appeared impossible to men were possible with God. The next morning, after Elisha's prediction, the gate of the city stands open. Crowds are thronging in and out, with food, and plenty is pouring in. The Syrian army had fled during the night, v. 7, and had in their haste left and cast by the way their stores of food, garments and vessels, v. 15. The Lord had caused "the host of the Syrians" to hear a noise of chariots, and a noise of horses, even the noise of a great host, v. 6, which caused a sudden panic, and without stopping to care whether their fears were well grounded, they fled leaving every thing behind. In the morning there was bread enough and to spare. Thus we find fulfilled what but the previous day had seemed impossible to the unbelieving lord, v. 2.

But let us look through this lesson at the thing which effects all men. The Word of God tells us that it is appointed unto all men to die, and after this the judgment—impossible to escape. If we live in sin, in doubt, in unbelief, and die therein, it will be impossible to escape condemnation. But this impossibility, has been made possible by God in Christ Jesus. We read of "no condemnation;" of "peace with God," of "eternal life." A deliverance more wonderful than that of Samaria, was effected for us.

Learn a lesson of Deliverance:

1. A Divine deliverance, v. 1. Reference: Psa. 12, 1; Rom. 8, 31.
2. A sudden deliverance, v. 1. Reference: 2 Pet. 3, 8; Luke 13, 27.
3. An unexpected deliverance, v. 2. Reference: Jer. 32, 17; Luke 1, 37.
4. A strange deliverance, v. 3. Reference: 1 Cor. 1, 27; Psa. 8, 2.
5. A complete deliverance, v. 16. Reference: Exod. 15, 1; Isa. 26, 1.

Lesson 3. October 18th.

JEHU'S FALSE ZEAL.—2 Kings, 10, 15-31.

GOLDEN TEXT:—Blessed is the man that walketh not in the counsel of the ungodly.—Psa. 1, 1.

Soon after the events of our last lesson; revolutions took place in the Bible lands. Jehu, a soldier, was appointed King of Israel by "one of the children of the prophets," in accordance to Elisha's command, chap. 9.

Hazael succeeded Benhadad, as King of Syrian. Athaliah the mother of the King of Judah, and daughter of Ahab, seized the royal power, and reigned six years over the kingdom of Judah. Our lesson to-day has to do with Jehu, King of Israel. Baal worship had been practiced in the kingdom of Israel, for many years, but the hour of its doom came at last.

Jehu was anointed and commissioned by the direction of Elisha, or better the Lord, to do the work. Read 2 Kings, 9, 1-10. We find him zealously executing his work in chapters 9 and 10. His true character and zeal, however is described in our lesson.

He is introduced to us to-day, traveling toward Samaria, and meeting with a remarkable man—an earnest worshipper of God. Jehonadab the son of Rechab, whom he saluted with: "Is thine heart right?" "Are you with me in these reforms which I propose to carry out?" "Can we work together?" From whom he received a hearty endorsement and assurance of co-operation. The two went and worked together, totally destroying the house of Ahab v. 17, according as the Lord through Elijah had said.—1 Kings, 21, 17-19. And in subtility, to the intent that he might destroy the worshippers of Baal, v. 19, Jehu called all the worshippers, the servants and priests of Baal, and commanded that a solemn assembly for the false God should be declared. His instructions were carried out, the Baalites, smitten with the edge of the sword, their temple and images destroyed, and their vile system of idolatry swept from the land.

But though Jehu was very zealous, his zeal was false. He gave his sword, but kept back his heart. He was a revolutionist, not a reformer. "He departed not from the sin of Jeroboam, which made Israel to sin." "He took no heed to walk in the law of the Lord, God of Israel."—v. 29 and 31.

Nevertheless for thus executing the wish of God, he received the promise that children of the fourth generation should sit on the throne of Israel.

Learn a lesson of zeal:

1. Like Jehu, we should be uncompromising in our opposition to evil; but unlike Jehu, we should be gentle toward ail, and cruel toward no one, v. 17.

2. Like Jehu, we should be earnest in our zeal for God's cause; but unlike Jehu, we should not boast of it, v. 15.

3. Like Jehu, we should throw all the weight of our influence against sin and wrong-doing; but unlike Jehu, we should make no pretense of a religion in which we do not believe, v. 18, 19.

4. Like Jehu, we should be enemies of Baal; but unlike Jehu, we should also be true servants of God, v. 29.

5. Like Jehu, we should execute God's will; but unlike Jehu, we should love God with all our hearts, v. 30, 31.

Lesson 11. October 25th.

THE TEMPLE REPAIRED.—2 Kings, 12, 1-15.

GOLDEN TEXT:—I was glad when they said,

Let us go into the house of the Lord.—Psa. 122, 1.

We now leave the history of Israel, with Jehu on the throne, and learn one lesson from the tribe of Judah. The throne of David was still standing, though its scepter was shortened of its power. The kingdom declined under Jehoram who had to wife the daughter of Ahab, 2 Chron. 21, 6. Baal worship was introduced. When Jehu's revolution destroyed the house of Ahab in Samaria, (last lesson) whereupon Athaliah his mother seized the throne and destroyed all the seed royal of the house of Judah, except Jehoash, (Joash) who was hid in the house of God six years. When this child, Jehoash, was eight years old a revolution was organized by Jehoiada the high priest.—2 Kings, 11. Jehoiada was slain and the royal house was restored to the throne in the person of her grandson, the long-lived Jehoash.

Of him we learn v. 2, that he did that which was right in the sight of the Lord as long as he was under the instruction of Jehoiada. In the early part of his reign, we find him advising the priests to repair the house of the Lord, which had, under the preceding rulers been sadly deserted and ruined, and commanded them to use three kinds of offering for the purpose, v. 4. 1.) "The money of every one that passeth." This was probably the ransom money paid by every Israelite.—Exod. 30, 12-13.

2.) "The money that every one is set at."

Money paid in accordance with certain vows.—Lev. 27, 1-8. 3.) "The money that cometh into any man's hand to bring."—Voluntary offerings made from time to time. We find how-

ever, that the priests neglected this most important work, whereupon Jehoash in the twenty-third year of his reign again referred to the matter. Jehoiada hit upon a new plan for collecting money, v. 9. "Some wonderful plan,"

the king may have thought, "some wonderful plan it may be."—No, only "a chest with a hole in the lid and set beside the altar." A

hole to catch the possible droppings of shekels

or half-shekels by the worshippers of the Lord.

Much money was soon collected, v. 10, and the needed repairs were speedily made. David in

our golden text says, I was glad &c. The spirituality of a soul is shown by its relish for

the services of God's house. Read also Heb. 10, 25-28. But there is something more im-

portant to Christians than the condition of any building for worship. The "temple" now is

composed of living souls, Eph. 2, 18-22. And we can here learn how this spiritual temple is

to be restored and built up.

Learn then a lesson of the "temple" builder's spirit:

1. The spirit of righteousness, v. 4. Reference Eccl. 12, 13; Deut. 10, 12.

2. The spirit of consecration, v. 4. Reference, 2 Cor. 8, 5; Rom. 12, 1.

3. The spirit of voluntary giving, v. 4. Reference, 2 Cor. 9, 5 and 7.

4. The spirit of liberality v. 10. Reference, 2 Cor. 8, 2; Rom. 12, 8.

5. The spirit of honesty, v. 15. Reference, Micah 6, 8; Prov. 11, 3.

WHERE IS YOUR BOY TO-NIGHT?

Life is teeming with evil snares,

The gates of sin are wide,

The rosy fingers of pleasure wave

And beckon the young inside.

Man of the world with open purse,

Seeking your own delight,

Pause, ere reason is wholly gone—

Where is your boy to-night?

Sirens are singing on every hand

Luring the ear of youth.

Gilded falsehood with silver notes

Drowneth the voice of truth.

Dainty lady in costly robes,

Your parlors gleam with light,

Fate and beauty your senses steep—

Where is your boy to-night?

Tempting whispers of royal spoil

Flatter the youthful soul

Eagerly entering into life,

Restive of all control.

Needs are many, and duties stern,

Crowd on the weary sight;

Father, buried in business cares,

Where is your boy to-night?

Pitfalls lurk in the flowery way,

Vice has a golden gate,

Who shall guide the unwary feet

Into the highway straight?

Patient worker with willing hand,

Keeping the home-hearth bright,

Tired mother with tender eyes,

Where is your boy to-night?

Turn his feet from the evil paths

Ere they have entered in,

Keep him unspotted while yet we may

Earth is so stained with sin.

Ere he has learned to follow wrong,

Teach him to love the right,

Watch, ere watching is wholly vain—

Where is your boy to-night?

RELIGIOUS NOTES.

"Your strength shall be sometimes, just 't' stand still."

The Baptist Autumnal Conference will be held this year in New York, commencing November 10.

The Rev. T. L. Cuyler, gives the following advice to young ministers, who are now in their first fields of labor—however limited or obscure such fields may be:—"Do not worry about it one instant: Do not waste time and patience in prospecting or in sighing after a larger parish. This is a golden time to study God's book and human nature, to lay solid foundations and to accumulate a good stock of materials for future use.

A large congregation and a lofty pulpit are not always a paradise, my brother."

It is said that a split will occur in the Fourth Methodist Protestant Church, of Pittsburgh, Pa., because roller-skating was allowed to form one of the attractions at the church festival held recently.

The new Presbyterian Church at Carroll, Iowa, has a novel arrangement called the "Nursery." In the corners on each side of the vestibule curtains are drawn across, which add much to the appearance of the auditorium, and inside each little room behind the curtains is a small comfortable rocker and a crib, all furnished for the babies. Pastor Robinson wants both mothers and children at church, and this provision for their comfort in the house of God is worthy of imitation, since in most of our country and village congregations, in the West especially, all the family must come or all must stay at home.

A SORE AFFLICTION.—The family of Mr. Henry L. Weiss, members of the West Swamp Mennonite Church, near Milford Square, Pa., has during the past nine months been sorely afflicted by sickness and death: On the 11th of December last, a little son aged 3 years, 1 month and 6 days, died. On the 7th of January, their oldest daughter, Katie, aged 12 years, 7 months and 15 days, followed her little brother through the valley of the shadow of death. Several months after the parents with their surviving children moved to Berkeley Springs, West Virginia, where Mr. Weiss had bought himself a farm and where on the 15th of September, Mrs. Weiss, mother of the above named children died, after a lingering illness with consumption, aged 41 years, 7 months and 5 days. Her remains were brought back to her former home and were on the 18th of September interred by the side of her deceased children in the West Swamp cemetery. An unusual large concourse of relatives and friends followed the corpse to the grave. Bro. A. B. Shelly preached the funeral sermon. May the Lord console the much afflicted family in their sore bereavement.

THE JOURNEY OF LIFE.—Ten thousand human beings set forth together on their journey. After ten years one-third, at least, have disappeared. At the middle point of the common measure of life but half are still upon the road. Faster and faster, as the ranks grow thinner, they that remain till now become weary, and lie down and rise no more. At threescore and ten a band of some four hundred yet struggle on. At ninety these have been reduced to a handful of thirty patriarchs. Year after year they fall in diminishing number. One lingers, perhaps, a lonely marvel, till the century is over. We look again, and the work of death is finished.—*Bishop Burgess.*

An old lady received a new bonnet. Soon after she was missed, and her absence became so projected that the family grew anxious, and search was made. Finally she was discovered, sitting in her room, with the new bonnet on. Her daughter exclaimed, "Why, mother, what are you doing here?" "Go along down." The old lady replied, "I am only getting used to this thing, so that I shall not be thinking about it all church-time tomorrow."—*Living Epistle.*

MARRIAGES.

GOTSCHALL—LIGHTCAP.—On August 29th, 1885, at the residence of the officiating minister, by Rev. W. S. Gotschall, Aaron L. Gotschall to Miss Mary Lightcap, both of Schwenksville, Pa.

LUDWIG—SCHATZ.—On Sept. 22, 1885, at 1702 Page Street, Philadelphia, by N. B. Grubb, Mr. Wallace Ludwig, of Philadelphia, to Miss Hannah Schatz, of Canada.

DEATHS.

RUPP.—On August 9th, at Christian, Kansas, Rev. John Rupp, aged 73 years, 6 months and 4 days. Funeral services were held at the house by Wm. Gaffie, Valentine Krehbiel, J. Ratziatt, H. Michert, Jac. Stucky and C. Krehbiel.

WASSEL.—In Philadelphia, Pa., on Sept. 11th, 1885, Emma, widow of the late Ferdinand Wessel, aged 21 years, 8 months and 20 days. Funeral services on the evening of Sept. 16th, by Rev. N. B. Grubb in English. Interment the following day, to the side of her husband who died about eight months ago, at Pennsburg. Decased was received into the membership of Christ Church during her sickness. She leaves a babe, eight months old in the care of her parents.

LAVIS.—At Shelly, Bucks Co., Pa., on August 10th, 1885, John Lavis, aged 75 years, 8 months and 22 days. Funeral services by Revs. R. C. Weaver and A. B. Shelly. Interment at West Swamp Menn. Church.

WISNER.—In Plumstead, Bucks Co., Pa., on Aug. 29th, 1885, Emanuel Wisner, aged 75 years, 1 mos., and 13 days. His remains were buried at Deep Run Mennonite burial ground on Sept. 2. Funeral services were conducted by Rev. A. M. Fretz in English at the house, and by Revs. Moses Gotschall and J. S. Mover in German at the church. Text: Mark 16, 35. The deceased was an earnest member of the Deep Run congregation.

RITTENHOUSE.—In Germantown, Pa., on Sept. 5th, 1885, Samuel Rittenhouse, aged 83 years, 7 months and 24 days. Interment at Germantown Mennonite Church, where for many years he had been deacon. Funeral services by Rev. N. B. Grubb, assisted by Rev. Samuel and William Leopold, of the Evangelical Church, and Dr. James of the Baptist Church.

CONFERENCE NOTICE.

The Eastern District Conference will meet in its semi-annual session, on TUESDAY, OCTOBER 14th next, in Pine Grove Church, Romanville, Lancaster Co., Pa. Conference will open at 10 o'clock, when the Conference sermon will be preached by Rev. A. B. Shelly, assisted by Rev. J. S. Moyer. It is expected that most of the delegates will arrive on Monday, and services will undoubtedly be held on Monday evening. It is hoped that there will be a full attendance as there is business of importance to be transacted.

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THE MENNONITE.

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NO. 2.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

ALL FULLNESS IN CHRIST.

I lay my sins on Jesus,
The spotless lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White, in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fullness dwells in him;
He heals all my diseases,
He doth my soul redeem.

I lay my griefs on Jesus,
My burdens, and my cares;
He from them all releases,
He all my sorrow shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.

I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes
His name abroad is poured.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child:
I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song. H. Bonar.

"PAST FEELING."—A reason why I think there may be some persons who have come to the condition described by the text is that there are so many who have passed unsaved through the grandest gospel privileges. You have gone perhaps chin-deep through gospel advantages. If you had never seen but one Bible—but you have seen hundreds; if you had never been invited to Christ but once—but you have been invited to Him times almost without number; tracts, sermons, prayers, Bibles, stories of the lost sheep found, of the prodigal got home, of the Philippian jail shaken down, Lazarus in heaven, Dives in hell, the judgment, with its falling stars, and rising dead, and opening books, and eternity, with its coronals and its wastings away. O man! O woman! how you have

been invited, and entreated, and warned, and coaxed of this Gospel! Jesus, unable to win your love while He stood up in His majesty, has come down on His knees before you, with eyes streaming with tears, and sweat breaking from his brow, and blood rushing from the heart, and infinite pity rushing from the lips, has begged you to love Him. And yet some of you have not taken the first step heavenward; and if you think of taking that step to-night, you do not want anybody to know it. You are standing still and unconcerned. Did I say standing still? I take that back. You are not standing still, for your feet are sliding down the great steep, and the mark of death is upon some brow, and the water of the bottomless gulf has begun to lick your feet. You are condemned already, sliding down into deeper and deeper impenitency, and standing as I do, face to face with you to-night, it seems to me I see, coming out on your brow, in lurid letters, the two words of my text, "Past Feeling."—*Talmage.*

THE CHURCH NO PLACE FOR REST.—The evangelist Moody once said: There is a great mistake that a good many people are making at the present time. They have an idea that the church is a place of rest. Instead of going there to work for God they go there to rest. There remained a rest for the people of God. We will rest when we go home. We will have all eternity to rest in. We do not want to talk about rest here. I hope the time will come, and I believe it will come, when they will ask this question of all who are candidates for membership: What work do you expect to do? And if they are going into the church to rest, they will be told that we have enough of such members now; and if we would only get them out, and get some others in who will go to work in earnest, it would be a good thing for all. We should understand that we come into the church to work. All that seems to constitute a christian in these days is to unite with the church; and then after they have joined it, every one in the church must wait on them—the minister, the laymen, all the members must call on them, and if they do not do this, they go to some other church; and the quicker they do it the better.

In ancient times a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed without destroying the shield. It is just so with the Bible and Christ.

STICK TO THE WORK.—If God does not forsake the work of his hands, let us not forsake the work of our hands. Are you laboring for him? Whether your efforts are directed to the sick or the young, the poor of the family circle, cleave to it. Frequently we allow difficulties to destroy our zeal, and our courage gives way before strenuous opposition. Be not weary in well doing. Resemble the sunflower, which follows the sun on cloudy as well as bright days. "In due season ye shall reap if ye faint not."

HELP TO BEAR THE BURDENS.—"Bear ye one another's burdens" is a divine command that has echoed all along the eighteen centuries since spoken by Him who bore the heavy cross for the sins of mankind, and yet how few have heeded it. "No sorrow like my sorrow," is the murmuring complaint from lips white with pain, when it is but a repetition of the suffering that has been endured by thousands of hearts, and will be endured again and again in the years to come. Happy is he, who, rising above the storm-cloud of his own life, can look down from a serene sky and speak of a conquering peace to the troubled soul groaning in darkness. Happy is he, who, while the angry waves of distrust are beating against his faith and sweeping over his brightest hopes, can yet pursue a steady course stronger in all things because of trial.

A DREAM.—A minister did not see his work blessed as it formerly was and he became tired and discouraged and longed to be relieved of his labors. One night as he was going to bed he wished himself dead. Going to bed in that state of mind, he thought dreamed that he had died and was taken away to the eternal city. When he came there, as he walked up and down the golden streets of heaven, looking upon the celestial city he met two friends whom he had known on earth. All at once, as they walked together, they noticed that every one was looking in a certain direction. He looked and saw some one coming up the street in a golden chariot. He saw that He looked different from the rest of the redeemed who had come there from earth, and as He came nearer he saw that it was the blessed Lord and Savior. When the chariot came sweeping up to where they were, the Savior got out of the chariot and asked his companions to get into the chariot, and then asked him to walk with Him. The Savior then took him to the battlements of Heaven and said, "What do you see?" He answered, "I see the dark world that I have just come from." "What else?" he was then asked. He looked farther and replied, "I think I see men going over into the bottomless pit." What else? "I hear the wail coming up from these," he said. The Savior asked, "Will you stay here and enjoy these mansions with Me, or will you go back to earth and

tell these poor, erring mortals of Me?" Here he awoke from his sleep, and he said, he has never since wished himself dead. He wants to live as long as he can, to proclaim to the lost the Savior's life and death to the lost world.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles; nor one great heroic act of mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly," in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgence of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Bonar.*

QUESTION ANSWERED.—The question has been frequently asked why it is that such men as D. L. Moody, Sam. Jones and others, are able to draw immense crowds to hear the Gospel, that they come out at six o'clock in the morning, filling the largest building to overflow. Mr. Moody is original and has the gift of illustration. Sam. Jones is peculiar and says many telling things, but these are attractions would not continue to draw. The fact is, and we think most of our readers will agree with us, that these men and others like them, have the power of the Holy Spirit; to this, and nothing else do we attribute the success that has attended their work. Many talented and godly ministers are lacking in these promised gifts, and few of our laymen have it. Why should any lack this power? It is the privilege of every consecrated Christian worker to have the power of the Holy Spirit. What a power our four hundred General Secretaries would be if all had this baptism. What a power our Association would be if all our workers had this gift. May God hasten the time when all our Association workers shall feel the need of and receive this promised baptism of power.—*The Watchman.*

The eloquence of the pulpit should be pre-eminently the eloquence of elevated thought, uttered through that various structure of discourse and style of expression in which a versatile mind will convey such thought. It should be the eloquence of real life, and of great occasion. It should be the eloquence of manly purpose in great exigencies. In its best forms it will resemble, and yet surpass, the best eloquence of senators in the emergencies of nations.—*Phelps.*

Write injuries in dust, but kindnesses in marble.

ONLY ONE WAY.—To places generally there are more ways than one. To most places there are many ways. So is it as regards the way to perdition. Of the multitudes on the way thither, each one goes in a way of his own liking. He consults his own tastes and inclinations. There is a great variety of paths that lead there, and some take one, and some another, as they may be disposed. The ancient Pharisees went in one way by themselves, too proud to walk with the despised publicans; and the publicans went in a way by themselves, and others in a way by themselves, but all in ways that led to the same wretched place.

But there is but one way to heaven, and that way is the cross. No sinner ever got to heaven who failed to take that way, and no sinner ever failed of getting to heaven who did take that way. Bunyan's Pilgrim took that way, and so does every pilgrim to the celestial city. There is no way of getting there by turning aside from the cross. None can get there by their own good works, nor by the good works of others, nor by penances, nor by any methods of man's devising. There is no possible way but by the blood of atonement. Were it possible for a sinner henceforth to imitate the perfect example of the Lord Jesus Christ, were he henceforth to be as holy, and harmless, and undefiled, and separate from sinners as he was, he could not reach heaven by that way. His past sins would defeat him in the endeavor. They would effectually block his way. Somehow these must be got rid of. And there is no "possible" way by which this can be done, but by the precious blood of Christ, which cleanseth from all sin.

It is of infinite importance that every sinner should well understand this, for travel as far as he may, and as diligently as he may, he has not taken one step towards heaven, until he has come to the cross. There is the starting-place for sinners. All the millions now in heaven began their pilgrimage there, and all the millions that shall follow them must begin there. Christ is the way, and the truth, and the life. No man cometh unto the Father but by him. There is salvation in no other. And that salvation is the purchase of his blood. Without the shedding of blood, and of his blood, there is no renewal of sins. "Worthy is the Lamb that was slain," is the burden of the song of the redeemed. They have all washed their robes, and made them white in the blood of the Lamb. The blood of the cross has been sprinkled upon them all.

Mrs. Sangster says to school-girls: "Of all undignified, unmaidenly things, flirting is the worst. You sacrifice a great deal when you condescend to engage in it. Repress coquetry, and be simple, straightforward, modest, and gentle-behaved if you expect to become a gentlewoman."

A man who has good judgment has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times the strength.

SAYINGS OF MENNO SIMON.

It is better to incur the disfavor, scorn and slander of man and remain in the truth, than to be the favorite of man and sin against God.

Behold, dear reader, the repentance we teach is to die unto sin, and all ungodly works, and live no longer according to the lusts of the flesh.

Let every one be vigilant, and improve the time which God has graciously given for repentance. "Behold now is the accepted time. Behold now is the day of salvation."

Such a repentance we teach, and no other, namely, that no one can glory in the grace of God, the forgiveness of sins, the merits of Christ and count himself pious, unless he has truly repented.

Therefore I will not cease, while I live to teach and admonish both verbally and by writing, so far as God, the merciful Father, by his inseparable kindness, is giving me knowledge, spirit, grace and wisdom, to all those that seek the truth; that they may awaken while it is yet time, and seek the Lord while he may yet be found, and call upon him while he is near, that their righteousness may go forth as a light and their salvation burn like a torch.

We teach repentance from the Word of the Lord, in order that we may subdue those carnal lusts which war against the soul, crucify the flesh with the affections and lusts, refrain from conformity to this world, cast off the works of darkness and put on the armor of light; that we "love not the world, neither the things that are in the world," put off the old man with his deeds, and put on the new man, which is removed in knowledge after the image of Him that created him," yea, cast off the old Adam with his whole nature and deceitful lusts, such as pride, avarice, unchastity, hatred, envyings, gluttony, drinking, idolatry, and put on the new man, which after God is created in righteousness, peace and joy in the Holy Ghost; be patient in suffering, merciful, compassionate, chaste sincerely, hating and rebuking all sin, and entertaining a sincere love and zeal for God and his word. He that receives this repentance in sincerity, and abides therein unto the end, may rejoice and thank God, for the end thereof is eternal life. But he that rejects it and does not desire it, let him take warning that the end thereof is eternal death.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

For the Mennonite.

A FATHER REPROVED BY HIS SON.—On a beautiful Sabbath morning not long ago the head of a Christian family was getting ready to go out for pleasure while the rest were about ready to go to Sunday school and church. One of the children desired to have the father accompany him to the Lord's house made up his mind to do what he could, when the following conversation took place:

"Please, father, is it wrong to go out for pleasure on the Lord's day?"

"Why, child, perhaps it's not exactly right."

"Then it is wrong, is it not father?"

"O I don't quite know that; it's only once in a while, now and then like, that I do it."

"Father, you know how fond I am of my sums?"

"Yes, my son, and I am glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk about sums just now?"

"Because, father, if there's one little figure put wrong in the sum it makes it all wrong, however large the amount may be."

"To be sure, my child, it does."

"Then, please, father, don't you think if God's day is put wrong now and then it must make all wrong?"

"But wrong, child, how do you mean?"

"I mean, father, put to wrong use."

The argument used by the child was too strong. The father stood for a moment not knowing where to look; and in that moment his sleepy conscience awoke, and as if speaking to himself, he said, "God bless the boy, he has brought it close, I must yield." The father clasping his son in his arms, said, "It is wrong, my son, to break God's holy Sabbath. God has forbidden it and I shall do it no more." The father accompanied his family to Sabbath school and church and is to-day a faithful follower of Christ.

How many professing Christians can be found all over the land who show the inconsistency of their profession by putting the Sabbath to wrong use.

Dear Parents, do you keep the Sabbath day holy? Do you teach your children and household to keep it holy? Remember as "a little leaven leaveneth the whole lump," so the committing of one sin makes you guilty in the eye of God's law and leads you further in sin. Perhaps you say "it is only a little sin." But remember, in God's eye sin is sin, whether little or great; and His word says, "The soul that sinneth it shall die."

For the Mennonite.

HOW A MOTHER WAS INDUCED TO FOLLOW CHRIST.—A year or more ago among the applicants for church membership was the daughter of a lady who was not possessed of any religious inclination, and fiercely opposed her daughter in her earnest desire to become a member of the church. The pastor hearing of the opposition with which the young lady met, one day went to see the mother. After making clear the Gospel of Christ to her, and pointing her to the "solid rock" the "sure foundation," upon which her daughter was resting, and a short prayer in which the condition of the daughter and mother was earnestly remembered, the mother arose and said, "Well I will resist no longer. But, how can I bear to see my daughter love and read the Scriptures, while I never look into the Bible; to see her going to the Lord's table, while his death is nothing to me?" After a short pause, and wiping the tears from her eyes, she continued, "Ah, yes, sir, I know she is right and I am wrong. I have seen her firm under reproach, patient under many things done to provoke her, and cheerful in all her sufferings. When in her late sickness she was looking for her death, heaven stood in her face. Oh that I was fit to die. I ought to have taught her but she has taught me. How can I bear to see her joining the church of Christ, and leaving me far behind, perhaps forever." From that hour this mother began to pray in earnest that the God of her child would be her God; and ever since we see her in company with her dear child going to the house of prayer, walking, as it were, hand in hand, in the Christian's way; and we hope and pray they may thus continue to do until they shall walk the golden streets of the heavenly Jerusalem.

PADDLING AND PRAYING.—Said Thomas Jones, an old colored preacher, when I was escaping from slavery, and found myself on the ocean, I prayed God to help me, and he did help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through and think that I had nothing to do? No! I took a stick for a paddle, and went on paddling and praying. I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also to paddle, and not wait for him to do the work that He has set us to do."

There is sound philosophy in the old man's talk. Paddling is needful, as well as praying, and a more ancient teacher once declared that "Faith without works is dead, being alone."—*Selected.*

A GOOD-TEMPERED WIFE.—A pleasure-loving husband boasted of the good temper of his wife; and a wager was laid that she would rise at midnight and give the company a supper with perfect cheerfulness. It was put to the test: the boast of the husband was found true. One of the company thus addressed the lady, "Madam, your civility fills us with surprise. Our unreasonably visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and can not, therefore, approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us?" "Sir, replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. Were he to die as he is, he must be miserable for ever. I think it therefore my duty to render his present existence as comfortable as possible." This reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious christian, and a good husband.—*Bib. Museum.*

A TRIAL OF INFIDELITY.—There was once an evil hour when I slipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself hard by the coasts of revelation; I allowed my vessel to drift before the wind. I said to reason, "Be thou my captain." I said to my own brain, "Be thou my ruler;" and I started on my mad voyage. Thank God it is all over now; but I will tell you its brief history. It was hurried sailing over the tempestuous ocean of free thought. I went on, and as I went the skies began to darken; but to make up for that deficiency the waters were brilliant with coruscations of brilliancy.

I saw sparks flying upwards that pleased me, and I thought, "If this be free thought it is a happy thing." My thoughts seemed gems, and I scattered stars with both my hands. But anon, instead of these coruscations of glory, I saw grim fiends, fierce and horrible, start up from the waters, and as I dashed on they gnashed their teeth and grinned upon me; they seized the prow of my ship and dragged me on, while I, in part, gloried at the rapidity of the motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith.

As I hurried forward with an awful speed I began to doubt my very existence. I doubted if there were a world. I went to the very verge of the dreary realms of unbelief. I went to the very bottom of the sea of infidelity. I doubted every thing. But here the devil foiled himself; for the very extravagance of the doubt proved its absurdity. Just when I saw the bottom of the sea, there came a voice that said, "And can this doubt be true?" At this very

thought I awoke. I started from that death-dream, which would have ruined my soul if I had not awoke.

When I arose faith took the helm. From that moment I doubted not. Faith secured me back; Faith cried, "Away, away!" I cast my anchor on Calvary; I lifted my eye to God. And here I am—alive and out of hell. Therefore I speak what I do know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an infidel! No, I have tried it; it was sweet at first, but bitter afterwards. Now, lashed to God's Gospel more firmly than ever, standing as on a rock of adamant, I defy the arguments of hell to move me; for "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him," (2 Tim. i. 12.)—*C. H. Spurgeon.*

GOLDEN THOUGHTS.

If you would learn self-mastery, begin by yielding yourself to the One great Master.—*Lobstein.*

As a spark of fire to all the water in the sea, so no more is all the wickedness of man to the mercies and mercifulness of God.

A wicked angel came to eve, in order that through her, man might be separated from God; a good angel came to Mary that through her God might be united to man.—*Fulgentius.*

Men who neglect Christ and try to win heaven through moralities, are like sailors in a storm, who pull some at the bowsprit, and some at the main-mast, but never touch the helm.—*Beecher.*

The Gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is very opposite. It says, "stand and deliver; all thine is mine." And the difference is infinite.—*Doolittle.*

God made Jesus King over you, because He loved you, and that with nothing less, than the love wherewith He loved Him. Which is the more wonderful, the love that devised such a gift, or the gift that was devised by such love.

Memory is the golden thread linking all the mental gifts and excellencies together. Memory when treated well, is like an angel even within the soul; but treated ill, is like a black weird shadow, casting a baneful and remorseful eye on all within its reach.—*Hood.*

Christ is the Good Shepherd that laid down his life for the sheep. John 10. 11; the Great Shepherd that was brought again from the dead, Heb. 13. 20; the Chief Shepherd who shall appear again, 1 Pet. 4. 6; He is the Shepherd of the sheep, who gathers the lambs with his arm, and carries them in his bosom. John 10. 18, 40, 11.

FOR THE CHILDREN.

TO THE LITTLE ONES.

Guard your tongues 'gainst leaking;
To you, young, I'm speaking!
Put a bolt before the door,
Let no evil word get o'er!
Let no evil word get o'er,
Put a bolt before the door!
To you, young, I'm speaking,
Guard your tongues 'gainst leaking!

Guard your eyes, moreover,
Free or under cover!
On the good reflecting eye,
Turn their glance from evil's way.
Turn their glance from evil's way
On the good reflecting eye,
Free or under cover,
Guard your eyes, moreover!

Guard your ears securely,
They will fool you surely,
If you evil words let in
It dishonors all within.
If dishonors all within
It you evil words let in.
They will fool you surely;
Guard your ears securely.

Guard the three forever,
'Gainst too free behavior,
Tongue, eyes, ears, are all inclined
To badness, and to evil blind.
To badness, and to evil blind
Tongue, eyes, ears, are all inclined,
'Gainst too free behavior
Guard the three forever!

—[From the German.

DUTIES OF CHILDREN.—Dear children, will you please to give us your attention while we recite some of your duties? We will base our remarks on the Bible. Now get your testament or bible and please turn to Ephesians 6, 1—2. Also Colossians 3, 20.

It is your duty as children to obey your parents and those who have the watch over you. You have not experienced enough as yet and know too little to take care of yourselves. If your parents are christians, as all parents ought to be, then they will know what is best for you, and you can walk in no safer path than where your father and mother will lead you. You must learn to reverence your parents as you would no one else on earth. You must try to know what your parents desire you to do and then do it without being told. You must speak to them lovingly and respectfully. When you grow up to be men and women, and your parents become old and feeble, you should think

it a joy to care and provide for them. A good boy once wrote to his father:

"Be it mine to cheer thy life's declining hours,
And strew thy winter's path with summer's flowers."

This I hope will be the aim of every boy and girl who reads this.

You should obey and love your parents out of gratitude. Consider your mothers care while you were so little that you could do nothing and get nothing for yourself. Think how your father toiled early and late so that he might be able to feed and clothe you and make you comfortable. Their thoughts, and care, and anxiety for your welfare, by day and night you can not now understand.

Think how your mother has taught you to read the bible and also to pray to God.

You should obey and love your parents because God commands it. You can not be an obedient child to your heavenly Father if you are not a loving son or daughter to your father on earth. The Lord Jesus set us such a beautiful example how we shall become subject to our parents.

I know you wish to learn all about these duties, and I know also that you love to read your Bible; will you, therefore, again get the bible and read, Proverbs 23, 22; Exodus 20, 12; Deuteronomy 5, 16; Deuteronomy, 27, 16; Jeremiah 35, 18—19; Matthew 15, 4; Mark 7, 10.

For the Mennonite.

WORKING FOR THE LORD.—Dear children; you may think, perhaps, "we are too small to work for the Lord's cause here upon earth; we will let our parents and teachers work. But let me tell you, little friends, there is not one of you so small but that you can by thought, word or deed, do something for our precious Lord and Savior and for the salvation of souls. I doubt not, that all the little readers of the MENNONITE have learned to pray; and let me just illustrate to you what effect a little prayer, offered in faith, may have.

Tommy and Grace were two little orphans, who, after their parents were both dead, were sent out in the country to live on a farm. The farmer and his

wife were both very kind to them but they were no christians. The children, however, had heard about their Savior before they came there and longed to learn more about Him, but there was no Sunday School which they might attend. They had some idea of prayer, but still not the correct one. They did not know that God was everywhere present, but they believed that He would answer their prayer if they could only make known their wish. Some time after they came there, the farmer bought them each a little "rubber balloon." Now a thought struck them. They would write a note and tie it on to one of these little balloons and send it up to Heaven where they had been taught that God lived. And so they did. They wrote the note and sent it off. It went up and up, until it was out of sight, and the children were happy and waiting for an answer. But instead of the balloon going still further up, it burst and came down again in one of the farmer's fields.

The next day the farmer went out to work when he found the note. He read it and was so moved that he resolved from that day to be a better man. He went to his neighbors asking them to help him to start a Sunday School; they did so and reaped many good results. So in that way the children's prayer was answered and not only they, but a good many others were made happy. And how much more could not *you* do, who learn about your Savior every Sunday, as I trust.

MRS. M. LEZZIE CLYMER.

HOW HONESTY WAS REWARDED.—A lad who was on his way to an Uncle, to ask aid for a sick sister and her children, found a purse containing quite a large sum of money. The help asked for was refused, and the distressed family was pinched with want. The boy revealed his fortune to his mother, but expressed a doubt whether he had any right of using any of it. His good opinion was confirmed by his mother, when the pocket book was advertised and the owner found. The owner being a man of wealth, upon learning the history of the family and their needy condition, presented the sum to their sick mother, and took the honest boy into his service, and while still very

young he was received as partner into a large business firm. Honesty, indeed, is the best policy, for it always brings its reward,—to the conscience if not always to the pocket. Remember children, it is a good conscience that will make it easy to die.

THE STRONGEST LOVE.—A little girl about eight years of age, when on her death-bed, seeing her elder sister with a Bible in her hand, requested her to read respecting Christ's blessing little children. The passage having been read, and the book closed, the child said, "How kind, I shall soon go to Jesus; He will soon take me up in His arms, bless me too; no disciple shall keep me away." Her sister kissed her and said, "Do you love me?" "Yes, my dear," she replied, "but do not be angry, I love Jesus better."—*Cheerer.*

JESUS SHINING IN.—A visitor went one cold day last spring to see a poor young girl, kept at home by a lame hip.

The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! what a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house.

"You never have any sun," I said; "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered, with the sweetest smile I ever saw, "my sun pours in at every window and even through the cracks." I am sure I looked surprised. "The Sun of Righteousness," she said softly—"Jesus. He shines in here and makes everything bright to me."

DOING GOOD.—Emma Gray, on her way to school passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower. "O little boy!" said Emma kindly, "are you not taking that without leave?" "Nobody sees me," answered the little boy. "Somebody sees you from the blue sky," answered Emma kindly. "God says we must not take what does not belong to us, without leave; and you will give him if you do so." "Shall I?" said he. "Then I won't." He drew back his hand, and went away. One way of doing good is to prevent others from doing wrong.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference. Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to
Rev. S. B. GURDE, 2139 Franklin St., Phila., Pa.

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Rev. A. M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, NOVEMBER, 1885.

It is with pleasure that we issue this, the second number of "THE MENNONITE," and send it out to our subscribers, and to many who may not yet have decided, or probably have neglected to send in their names as subscribers.

There are various reasons for this pleasure. First, we are pleased with the form, division, paper and general appearance, in which the first number came to light. It is only when able to see and handle their first issue, that editors really know what they have called into life.

Second, we are pleased with the reception given to the first number by many who had opportunity to read and examine it.

Third, we are pleased that we, by Divine help have hit on a plan, and we believe a successful one to give our English reading church members, and Christians at large, a good help to become better acquainted with our church doctrine and doings, for spiritual advancement, and the building up of Christ's kingdom on earth; as well as the harmonizing of the many different sects called by the name of MENNONITES. Our foundation is not Menno Simon, but the foundation on which Menno Simon built.—Jesus Christ—which is asserted by St. Paul and accepted by Menno the only ground of salvation. 1 Cor. 3. 11. Our doctrine is that taught by Menno as acquired and understood by him from Holy Writ.

We are further pleased to know that we, though weak in ourselves can do something for the cause of Christ and the spreading of his precious Gospel.

In order that our pleasure may be abiding several things are necessary. First, we will try, God helping us, not only to continue and pattern after our initial number, but to improve on the same, as time, opportunity and means will justify. We urge our readers to send us com-

munications, church news, and other matter suitable for our columns.

Second, we must be able to continually increase our subscription list; and desire therefore that all readers and present subscribers will feel a personal interest in the paper and aid us in increasing our list.

Third, we implore Divine aid, and God's blessing on our work, and ask our friends and brethren to unite with us, not only in work, but also in prayer for the success of THE MENNONITE, and an abundant blessing through the same.

We give in this issue a report of the 74th Semi-annual session of the Eastern District Conference, held at Bowmanville, Lancaster County, Pa., on October 6th and 7th. We can not but feel that Divinity stirred and controlled the different sessions of the Conference. Bro. A. B. Shelly preached the Conference sermon from 1 Cor. 16: 13-14, which was one of great earnestness, power and conviction, and we believe, made lasting impressions. The evening services were stirring and were listened to by large and appreciative audiences. The Bowmanville brethren deserve thanks for their appreciation they showed the Conference, and hospitality towards its members. We hope that the occasion may prove to them a lasting blessing.

We desired very much to publish in our October number, a report of the Sunday School Convention of the Eastern District Conference, held August 11th and 12th, in East Swamp church, but space would not permit. We will not now, at this late date, publish an extended report; a few brief remarks must suffice. The following subjects were discussed: 1. The object of the Sunday School; 2. The relation of the Sunday School to the congregation; 3. The task of the Sunday School Superintendent; 4. Method of teaching an infant class; 5. The duties of parents towards the Sunday School, and how to prevail on them to perform them; 6. The hindrances in the Sunday school work, and how to overcome them. The discussions were interesting and instructive. The next meeting of the Convention will be held on August 10th and 11th, 1886, in Deep Run church.

From an invitation in the *Bundes-Bote* we learn that a S. S. Convention was held in the congregation at Bluffton, Ohio, on October 16 and 17. We would be pleased to publish in our next number a report of its proceedings, if some one will be kind enough to send us one.

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Paul.

CHURCH NEWS.

EASTERN MENNONITE CONFERENCE.—The Eastern Mennonite Conference held its 74th semi-annual session at Bowmanville, Lancaster Co., Pa., on Tuesday and Wednesday, October 6th and 7th. All but two of the congregations were represented, and the proceedings were interesting throughout. The customary conference services were conducted by the brethren J. S. Moyer and A. B. Shelly. The latter preached, taking for his text 1 Cor. 16: 13-14. Conference was opened in the afternoon with prayer, reading of Eph. 4: 1-16, and a brief address by the president. The secretary not being present, A. B. Shelly was elected secretary pro tem.

The committee on Home Missions reports as follows: Divine services have been held regularly every four weeks at Skip-pack. Communion services have been held there once since last conference. If our members there desire it, the committee intends to continue the services during the winter.

At Germantown services have been held every Sunday, except during the month of August. The Lord's supper has been celebrated every three months. The Sunday school there is increasing and numbers 7 or 8 teachers and 40 pupils.

Upon request by a few of our members living in the state of Delaware, Bro. N. B. Grubb, a member of the committee, made two visits to their place and held several services with them. Besides the members of our own church, there are a number of other German speaking families living there, and as they have no German services in their vicinity, they desire occasional visits from our ministering brethren to preach the word for them. Conference sanctions the doings of the committee and orders that the expenses connected with the visits to Delaware be defrayed out of the conference treasury.

The committee appointed at a previous session of conference, to have our conference proceedings published in pamphlets, reports the pamphlets ready for distribution. Conference orders that the costs for printing, binding, etc., be paid out of the conference treasury and, that the books be distributed at 15 cents a piece, among the different congregations in proportion to the number of members each contains. The money realized is to flow into the conference treasury.

The conference treasurer reports as follows:

Amount in Treasury Oct. 6, 1884.	\$701.77
Received during the year from Congregations	181.18
Received during the year Interest	32.42
Total	\$915.37
Paid during the year, travelling expenses to Delegates to General Conference	\$160.00
To Germantown Congregation	50.00
To Conference secretary for stationary	1.20
Total	\$211.20
Amount in treasury Oct 6, 1885.	\$704.17

The following resolutions were then adopted:

1. If members from other Christian denominations desire to connect themselves with our church, such request shall be made known to the congregation, where they desire to join, and if no good reasons can be given, why such members shall not be admitted, the officiating bishop shall proceed in accordance with the decisions of conference given May 1883 and October 1885, and receive such as members of our church by the right hand of fellowship.

2. Conference is pleased to learn of the publication of a church almanac, by the Publication Board of our general conference, and it recommends the same to our churches for general distribution amongst its members.

3. The Eastern Mennonite Conference greets with pleasure the new marriage law, as enacted by the last legislature and now in force in the state of Pennsylvania.

4. Conference advises our congregations to have occasional missionary festivals held in their midst.

5. Conference recognizes the want of an English church paper, through which our younger members, our young people in general and all such as do not read our German papers, may be made acquainted with our church affairs. It therefore greets with pleasure the prospectus of an English paper—THE MENNONITE—as published and laid before conference by a few of our brethren. Conference undertakes the publication of this paper; by electing a committee of three brethren, whose duty it shall be to edit the same and have it published. Conference further pledges itself, in case deficits should occur, to pay for such out of the conference treasury. As a compensation for their labors for the first year the committee is to receive the excess of income over and above the cost of publication. The committee elected consists of the brethren N. B. Grubb, A. M. Fretz and A. B. Shelly.

6. Conference authorizes the publication committee to draw money out of our conference treasury to the amount of \$150, if necessary, to defray current expenses. The money thus drawn is to be paid back into the treasury from the income of the paper at the earliest convenience.

7. Our Conference sends greetings to our Western Conference, which meets on the 2nd of November at Clarence Centre, N. Y., and it would be pleased, if any of the brethren there assembled, could make it convenient for them, to visit our eastern churches before returning home.

8. Resolved, that next session of conference be held on the first Tuesday in May, 1886, in our Deep Run church, in Bedminster, Bucks Co., Pa., and that the brethren N. B. Grubb and S. Ott are to conduct the conference services.

9. Conference tenders its heartfelt thanks towards the members of the Baumannville church, for their kindness and hospitality shown to members of Conference. This

Conference was an exceedingly pleasant one. Three different sessions were held, which were all opened by singing and prayer; conducted by different members. Besides this, religious services were held on three successive evenings at each of which two short sermons were preached. May the blessing of the Lord rest upon all that was said and done in accordance with His will.

A. B. SHELLEY Sec. pro tem.

ARRIVAL OF MENNONITES.—Fifteen families to Mennonites, numbering sixty-four persons from Asiatic Russia arrived with the steamer Elbe, at Castle Garden on September 3. They had been on their journey about four months. Under date Sept. 7, Mr. Schick, missionary and representative of the Baptists in Castle Garden, writes to the *Bundes Botte*:—"It was truly pathetic to witness these tired wanderers, as they had settled themselves in the Rotunda of Castle Garden. Upon the question how long they had to travel yet I could answer them that all their troubles would soon be at an end, only a few more days and they would arrive at their destination. With tears they would repeat: 'Ja, endlich, endlich wird es wahr werden. Bis hierher hat der Herr geholfen. Er wird vollends hinhinreich helfen.' Mr. Schick gave each of the children a Testament, and tracts, and kindly waited on them, advised and assisted them on their further journey.

Rev. B. C. Roosen, one of the oldest, most noted and influential ministers of our church in Germany, has been suffering for the last years with an exceedingly painful nervous affection in his face. Some time ago he had a surgical operation performed, by which he was for a while relieved of his pain. But of late the pain has again set in, and a second operation is talked of. Owing to his sufferings the eminent brother can but seldom preach. He is assisted in his ministerial labors, in the Hamburg-Altona church, by H. van der Smussen, a cousin of our brother C. H. A. van der Smussen, and editor of the *Mennonitische Blätter*.

The *Mennonitische Rundschau* reports: We are informed that the Mennonite Seminary at Halstead, Kansas, is well supplied with students. Twenty-one are boarding with the Principal, Prof. Ewert, in the institution. From 15 to 20 board in the town, mostly with their parents. The committee is putting up another building to accommodate more students. Some 15 Indian youths are expected, who through the influence of missionary Haury are sent here to be educated, instead of sending them to one of the government schools in the East. For these the government allows \$150 a piece per year. This will necessitate the appointment of another teacher at the Halstead School.

WEST SWAMP.—Saturday and Sunday, October 10th and 11th were gladsome days for our West Swamp congregation. On Saturday afternoon 15 young persons received the rite of baptism and were admitted as members of the church militant. Besides these, three persons were received from other churches and two from other congregations of our church. Of those baptized three belong to the East Swamp church, the remaining 12 to this church. So this congregation had an accession of 17 members. May they all prove true and active members and be steadfast in that faith which they professed. A. B. Shelley the officiating pastor preached a sermon, taking for his text 1 Cor. 3, 11, and administered baptism and received those admitted into the church. After this Bro. C. J. van der Smussen, from Haysville, O., delivered a short but earnest address to the congregation and to the newly admitted members in particular. The occasion was a solemn and impressive one, and many tears of joy were shed, as these young and tender lambs confessed their faith in Christ and promised Him obedience unto death. And we trust that many a silent prayer rose to the throne of God, as they lay upon their knees in front of the assembled congregation and received the solemn rite, by which the covenant made with Christ their Savior was sealed. May they always remember the vows there and then made and may the congregation not cease to pray for them and to set them such an example of virtuous and christlike living, that they are led on in the way of holiness and obedience to God and his holy word. Sunday dawned as one of the nicest days the season could give us. And, as some one remarked, it appeared as if the weather had been prayed for. An unusual large audience assembled and quietly listened to some remarks by the pastor, based upon Rom. 8, 31, 32. After the sermon the Lord's supper was celebrated, of which a great number partook. The services today were opened by Bro. John B. Baer, who had come from New York to partake of the Lord's supper with us, by reading a passage of scripture and leading in the opening prayer. Bro. van der Smussen, who had been with us the preceding day, having gone away in the evening. Among other visitors present on the occasion, was Bro. B. Warkentin and family from Halstead, Kansas, who have lately returned from an extensive trip to Russia, Germany, and Switzerland, where they visited their relatives and friends. May the joy and gladness of these days prove a lasting blessing to many of those assembled on this festive occasion. S.

The Deep Run Mission Aid Society has succeeded without much trouble, but with great cheerfulness to collect and make a large box full of clothing and bedding, which has been forwarded to Brother S. S. Haury missionary at Cantonment Mission Station Indian Territory.

PHILADELPHIA.—The Mennonite came very unexpectedly to our doors and asked for admission, but its first appearance made a very favorable impression, so that it was received with open arms and smiling faces. It seems to be making friends all the while, and we trust that those who once form its acquaintance will fall in love with it so much that they will soon be wedded for life. A few weeks ago Bro. Jacob Stuckey, from Kansas, preached to our people a very practical and soul refreshing sermon.—A number of Canada brethren visited our city but it so happened that no services could be arranged for, as their stay here was so short. Among them were Casper Hett and wife. Bro. H. was at one time elder in our congregation; who now prints the *Gospel Banner*, at Berlin, Canada.—Communion services were held here on October 4, the week preceding, services were held every evening when the brethren L. O. Shimmel, S. J. Blinn and J. K. Reiner, assisted the pastor. During the week one young man came and requested to be received into the church and was then on Friday evening baptized and welcomed into the membership of the church.

MORE ANON.

Dr. Ludwig Keller, a learned and noted historian in Germany, has written several works on the history of the Mennonites, in which many points are brought to light, which by far the greater part of church historians were either ignorant of or which they intentionally ignored. He plainly shows the truth of what some of our own writers have long ago promulgated, that our church does not date its origin within the sixteenth century, but that the doctrines held by the Mennonites of the present day, are the same that have been known and believed by separate organizations, known by different names, outside of the Roman church, from the time of the apostles up through the eighteen centuries of the Christian church. And, that hence what are in our day called Mennonites, are not a Protestant church, but are the continuation of that old Evangelical church, which has lived side by side with the Roman Catholic church organization, from the earliest times of church history.

MISSION DEPARTMENT.

Successful revival services in Washington Territory have been conducted by the Rev. A. P. Graves. At Spokane Falls the work was marked in the consecration of believers and conversions. Some prominent young men were brought out of darkness into light. At Colfax, after two weeks' meetings, more than a hundred were added to the different churches. Besides others, nineteen young men united with the Baptist Church. At Dayton he found strong infidel elements. Months ago it had been proclaimed that a successful revival could never again be conducted in

that town. Scores acknowledged salvation and were added to the Church. At Walla Walla, with churches very sadly backslidden, he began work, and soon was permitted to see rich displays of God's grace—many believing, and large numbers being added to the Church. He is now laboring among the towns and cities that line the shores of Puget Sound, and asks the prayers of all Christians for God's blessing upon the people.—*Christian Herald*.

GROWTH OF THE KINGDOM.—Three and a half years ago a census was taken of Protestant missions in India, in order to see exactly what progress was being made, and that showed that in India alone, at the end of 1881, the native Christian Protestant community numbered 417,872, of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging fact disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent.; from 1861 to 1871 it rose to 61 per cent., and from 1871 to 1881 to 86 per cent.

Statistics of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 120; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Amakusa has received during the year 113 members. The city of Tokio is reported as having twenty-nine churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 yen, which is a gain of 2,382 yen. This report is very encouraging.

CHINA READY FOR THE GOSPEL.—The movements of the God of missions call for prompt attention. China, we are told by the London Missionary Society's *Chronicle*, is "accessible to the Christian Church as never before." The following are the words of missionaries in the field: the Rev. Griffith John, "It is easy to find an audience in the most outlandish places any hour of the day." Rev. T. W. Pearce (Canton), "Missionaries find the people attentive to hear them in places where a year ago they were insulted." A Presbyterian minister (Shantung), "We have added to the Church last year 418 members, and the inquirers are from 150 to 200." Rev. R. Leshler bears witness to the "remarkable sincerity of the converts;" and Rev. J. Gilmour to the quickening effect of a visit to Stanley Smith and his colleagues.

THE SABBATH SCHOOL.

"FEED MY LAMBS."

WILLING WORKERS.—The first requisite for a successful Sabbath School worker is, consecration to the service of God. The second requisite is to be a willing worker.

The success of any work depends greatly on the energy and willingness of the workers. But of no work is this more true than of work in the Sabbath School. In order to be a willing Sabbath School worker the person must love the Savior, (John 21:15.) love the work, and love the object of the work. Sunday School workers, as a rule, are not paid in dollars and cents for their work, so that can be no incentive to work. To a workman who has the promise of a certain salary, the money sometimes is the only motive to spur him to duty. The Sabbath School worker if he has the first requisite, is consecrated to his work, Rom. 12:1—2, need have no other stimulus than love. Love through which he can confidently look up to his Master and hope to hear the "well done thou good and faithful servant," and partake of the treasure laid up in heaven for the faithful. Oh what a motive! Oh what a reward!

Under this motive we have consecrated considerable space of the MENNONITE to the Sabbath School cause: we now appeal to Sabbath School workers, superintendents and teachers, to aid us in making this department interesting as well as profitable.

You can greatly assist us in sending in short articles for publication in these columns, giving your experience in governing, and teaching in S. S. as well as any suggestions or advice that you would like to give. We would be pleased to publish anything relating to the different schools of our denomination, that may be of interest to other workers and their schools.

We believe that more mutual intercourse between Sabbath School workers would be beneficial, and if we can in these columns bring that about, we have gained one object in view with the MENNONITE. By correspondence, teachers can interchange ideas, and report their success and failures. Conventions, institutes and teacher's meet-

ings are also indispensable to attain this object and should not be neglected. Here we need willing workers.

We will publish short practical notes on the "International Lessons." The notes must however necessarily be brief on account of our limited space, and the number of lessons in one issue. We will however try and make them, "to the point," and we invite teachers and Supts. to examine them and give us any suggestions concerning them, that they may think would make them better adapted to their wants. We may, as soon as our circulation and pecuniary means will warrant us, be able to increase the size of the MENNONITE by publishing the lesson text, and more extended notes on the same. Now let us have willing workers, both to circulate the paper and to labor to make it successful, instructive and interesting.

A Supt. of Cleveland, Ohio, details the teachers of his school for fifteen minutes after the session, to engage in "a little prayermeeting." Those teachers know wherein their strength lies, and it must be encouraging to hear them wrestle in prayer with the God of Jacob for blessing on their work as well as on their scholars. And it is gratifying to learn from that school that a goodly number of the pupils have been converted and united with the Church.

The Sunday School Teachers' TEN COMMANDMENTS.

1. Pray continually to God for understanding, advice, and patience.
2. Hold fast to thy convictions, and continue therein in faith.
3. Love and respect thy scholars.
4. Consider well thy plans.
5. Win the attention and love of the scholars.
6. Strive to express thy thoughts and convictions distinctly.
7. Teach the whole plan of salvation.
8. Never forget that a tree is known by its fruit.
9. Frequently prove whether thy teaching benefits thy scholars.
10. Hope continually for fruit of thy labor.—From the German.

Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing.

INTERNATIONAL S. SCHOOL LESSONS.
1883, Fourth Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 5. November 1st.

DEATH OF ELISHA.—2 Kings, 13, 14—25.

GOLDEN TEXT:—He being dead, yet speaketh.—Heb. 11, 4.

We go back in this lesson to events connected with the kingdom of Israel. All that need be noted in this connection regarding the kingdom of Judah is that Jehoash, of whom we learned in last lesson, reigned about thirty-nine years, and was followed on the throne by his son Amaziah. Jeho was followed by his son Jehoahaz as king of Israel. Jehoahaz reigned seventeen years when he was followed by his son Jehoash. Of both these kings we find in the thirteenth chap. of 2 Kings, that "they did that which was evil in the sight of the Lord, and followed the sins of Jeroboam, the son of Nebat, which made Israel to sin."

The affairs of the kingdom of Israel had been growing worse and worse because of the frequent wars with Hazael king of Syria. When Jehoash (Jehoshaphat) came to the throne he found that he had no chariots or horsemen to defend his kingdom, and he consequently depended greatly on the help of Elisha. Hence we notice that Elisha was held in great esteem by Jehoash so much so, that when he became sick, the king came down to him, went over his face, and said: "O my father, my father, the chariot of Israel, and the horsemen thereof," v. 14.

On this visit of the king to the prophet he received a symbolical prophecy, v. 15—19. The king was commanded to shoot arrows from the windows. The first arrow was shot eastward toward his enemies, the Syrians. This was, "the arrow of the Lord's deliverance, and the arrow of deliverance from Syria," v. 17. The prophets hand was with the shooting, v. 16, symbolically indicating to Jehoash that he must be under divine guidance in his war against Syria. Other arrows were shot v. 18, not aimlessly into the air, as the first, but upon the ground, which was to symbolize his victories over his enemies. And, as the king through lack of interest in the matter, shot only three times, the prophet told him that he should gain only three victories over the Syrians.

After the death of Elisha; the Moabites invaded the land of Israel. As a company of Israelites were burying a man, in fear of an approaching band of Moabites, the corpse was cast into Elisha's sepulchre, and restored to life, v. 21. This miracle was the first act in the fulfillment of the symbolical prophecy of Elisha. It was to teach symbolically that Elisha's good influence and work was to remain with the people after his death, and verifies the statement contained in our Golden Text: "He being dead, yet speaketh." The meaning of the three shots, v. 18, is illustrated in v. 23.

Learn a lesson of life and death:

1. Elisha should be made our example in faithfulness to God's cause, v. 14. What weighed most on the prophets mind were the interests of Israel, whose cause is God's cause. God's cause is supreme.
2. We should so live that our death may be felt to be a great loss, v. 14. Those are most mourned who make their lives of greatest service to others.
3. We need dependence on God. This Elisha tried to impress on Jehoash, v. 16.
4. We have a life and influence that reach beyond the grave, v. 21. Let us so live; that when we are gone, others looking to our example may be revived and encouraged in the service of God.

Lesson 6. November 8th.

THE STORY OF JONAH.—Jonah 1, 1—17.

GOLDEN TEXT:—Arise, go to Nineveh, that great city, and cry against it.—Jonah 1, 2.

Jonah, of whom we learned in last lesson reigned over Israel sixteen years. After the death of Elisha we find him in war with Amaziah, king of Judah, whom he took, and "brake down the wall of Jerusalem," and robbed the house of the Lord, see 2 Kings, 14. After his death Jeroboam II became king. We find during his reign that the prophet Jonah, the subject of to-day's lesson appears for the first time, when he prophesied concerning the coast of Israel: 2 Kings, 14, 25.

In this lesson we have this prophet introduced to us as commissioned to go to the great heathen city, Nineveh, in Assyria. To go to Nineveh and cry against it was an unwelcome command to Jonah, as the Assyrians were the enemies of his country, and rather than have them repent, he preferred to have their wickedness increase till it brought down the judgement of the Lord. Hence he "rose up to flee from the presence of the Lord" in the opposite direction, unto Tarshish a city in Spain, v. 3. Jonah knew well enough, that God was present everywhere, but he thought that by going to a strange land he would feel least the obligation that rested upon him. At Joppa we find him taking passage on board a ship, for Tarshish. But, behold, the ship has barely come into deep water when a great wind and mighty tempest, the like of which the sailors have never experienced before, overtook it. The poor idolatrous mariners have fallen down, and are crying to their gods. In order to lighten their load they are casting out the wares into the sea. But where is Jonah? Is he too praying to his God? No, he by his disobedience has driven away the spirit of prayer, and he is sleeping securely, and is unconcerned about his own welfare, as well as that of his fellow-men, and the sinful Ninevites, whom he refused to warn. The shipmaster calls Jonah to duty, and requests him to call upon his God. But no, the storm will not abate. Lots are cast, Jonah is guilty. God has sent the storm on his account as a punishment for his disobedience.

By the close examining questions of the sailors, v. 8, Jonah was reminded of the truth which he would gladly forget,—that he was a prophet of God, trying to flee from duty; and spoke now without any effort to conceal the truth, v. 9—10. After the sailors had tried with out avail to bring the ship to land against a tempestuous sea, and prayed to the God of Jonah, for preservation, Jonah upon his own request was cast overboard, and the sea ceased from her raging, v. 15.

Though Jonah had disobeyed God, and would not preach repentance to the Ninevites, we find that God used his very disobedience to the glory and honor of His name. The men on shipboard after this occurrence,—"feared the Lord exceedingly," 2nd, "offered a sacrifice unto the Lord," 3rd, "made vows," v. 16.

But Jonah must not perish he must yet carry out his commission to Nineveh, so God had prepared a great fish, probably a shark to swallow him.

Learn a lesson of duty:

1. God does not punish without first giving warnings, v. 2. References, John 3, 16; Mark 16, 15.
2. We must expect to incur God's displeasure if we seek to escape doing our duty, v. 3. Reference, Jer. 23, 24.

Lesson 7. November 15th.

EFFECT OF JONAH'S PREACHING.—Jonah 3, 1—10

GOLDEN TEXT:—The men of Nineveh shall rise up in the judgment with this generation,

and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.—Luke 11, 32.

In our last lesson we left Jonah, "the disobedient prophet, in a strange prison—the belly of a great fish." This prison was to Jonah not a place of punishment so much as a reformatory. The three days and nights passed there were, to him a season of prayer and repentance. The beautiful prayer recorded in chap. second, of this book, was then offered. Leaders, do not fail to read it. It was in this reformatory, as I choose to call it, that he felt cast out of the sight of God, yea, in the belly of hell and his soul fainted within him. But the Lord heard his voice, and though cast out of the sight of God, Jonah resolved to look again toward his holy temple, and to sacrifice unto the Lord with the voice of thanksgiving, and pay his vows.

Thus Jonah came forth from the fish a changed man, prepared to enter on any work which the Lord might give him. So God sent him again to Nineveh to preach repentance, and the experience through which he had passed gave him a power over the Ninevites in calling them to repentance which he could not otherwise have had. In verse four we see him entering the city and delivering the short, yet effective, sermon commanded by God. After preaching one day, he had raised such a conviction in the minds of the people that they "believed God, and proclaimed a fast, and put on sackcloth from the greatest even to the least of them." v. 5. The king of Nineveh received the word of this strange preacher and his still stranger sermon. He stepped down from his throne, laid by his costly robe and in its stead put on sackcloth, and as in verse 6, he then took up the preaching by ordering the people to turn from their evil way, and from the violence that was in their hands, and cry mightily unto God, v. 7 and 8, to the end that God might turn away from his anger and they perish not, v. 9. "And God saw their works, that they turned from their evil way," literally, that they repented. They were first apprised of God's purpose to destroy them; they then believed and repented, and brought forth fruit meet for repentance. And God repented of the evil. Repentance in God does not answer to what is called repentance in man. There is a change in God's purpose not because he has made a mistake, but rather because repentance in man having taken place, God can forgive.

Learn a lesson of repentance:

1. God calls us to repent of our sins. Ref. Luke 13, 5; Acts 3, 19.

2. The story of Jonah's preaching illustrates how true repentance opens the way for all men to be saved. The Ninevites were a Gentile race, whom, as Jonah supposed, God had cut off from the privileges extended to his own people. But Jesus says, see golden text.

3. There can be no true repentance without believing in God's Word, v. 5.—Ref. Mark 1, 15.

4. True repentance will be accompanied by a forsaking of the ways of sin, v. 8. Ref. Matt. 3, 8.

Lesson 8. November 22nd.

HEZEKIAH'S GOOD REIGN.—2 Kings, 18, 1—12.

GOLDEN TEXT.—He did that which was right in the sight of the Lord.—2 Kings, 18, 3.

As kings of Israel Josiah, in whose reign occurred the death of Elisha, v. 5, was followed by Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea. In the ninth year of the reign of Hoshea, Israel was carried into captivity by the king of Assyria. As kings of Judah, Josiah, who repaired the temple, v. 1, was followed by Amaziah,

Uzziah, (Azariah) Jotham, Ahaz and Hezekiah. The latter reigned over the kingdom of Judah at the time Israel was led into captivity, 721 years B. C.

Of Ahaz the father of Hezekiah it is written,—"He did not that which was right in the sight of the Lord." He was a very wicked king, sacrificing unto the gods of Damascus, which smote him; and said because the gods of the king of Syria help them therefore will I sacrifice to them that they may help me, 2 Chron. 28, 23.

But of his son and follower on the throne, Hezekiah, the subject of our to-day's lesson is written,—"He did that which was right in the sight of the Lord, v. 3. And as the title indicates his reign was good." "For he clave to the Lord," and "The Lord was with him, and he prospered whither-so-ever he went forth." He opened the doors of the house of the Lord and repaired them, and brought in the priests and the Levites and commanded them to sanctify themselves and the house of the Lord, and purge the holy place of its filthiness, 2 Chron. 29, 3—5.

Hezekiah did not, like other kings keep up his devotion to God for a time only and then go back to the ways of sin, but he was faithful all his life, so that it could be written of him that: "All Judah and the inhabitants of Jerusalem did him honor at his death." And as he was faithful so God in return showed his great favor and prospered his undertakings.

But our lesson also gives us a view into the kingdom of Israel, and what happened to it about this time. We see that while Judah was prosperous under the good reign of Hezekiah, Israel under Hoshea, of whom we read that "he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him," was carried into captivity by Sennacherib, king of Assyria. The reason why God permitted this punishment to fall on Israel is given in verse 12.

Learn a lesson of piety:

1. Hezekiah's example shows the power for good a mother may have. Ref. Ezek. 18, 20; 2 Tim. 1, 5.

2. We should seek to do our life work well and be pre-eminent in piety. Matt. 6, 33.

3. Piety is the secret of all true prosperity. Ps. 1, 3.

4. To disobey God is to invite calamity and disaster. Ref. Ps. 9, 17.

Lesson 9. November 29th.

HEZEKIAH'S PRAYER ANSWERED:—2 Kings 20, 1—17.

GOLDEN TEXT.—The Lord hear thee in the day of trouble.—Ps. 20, 1.

About seven years after the fall of Samaria, recorded in last lesson, and when Hezekiah had been reigning fourteen years, Sennacherib, king of Assyria came against the cities of Judah. Hezekiah offered him vast treasures to secure peace, but soon after, a great army appeared before Jerusalem to capture it. Hezekiah now, in great humility resorted to prayer and also entreated the help of the prophet Isaiah, the son of Amoz.

Isaiah prophesied deliverance from the Assyrians, and God accordingly sent his angel, who in one night destroyed one hundred and eighty-five thousand of them. But though Jerusalem was saved, Hezekiah was threatened with sickness of which our lesson gives an account.

The prophecy concerning the deliverance of Jerusalem was good news to Hezekiah, now that the king which was not so favorably received: "set thee house in order for thou shalt die, and not live." But though these were sad tidings the king instead of murmuring resorted again to prayer. He expostulated with God because he felt his life had been such as justly entitled

him to lay claim to God's promise of long life to the righteous. And before the prophet had left the palace, God sent him back with the good tidings. "I have heard thy prayer, I have seen thy tears, behold I will heal thee, and I promised an increase of fifteen years to his life, deliverance from the Assyrians, and defence for Jerusalem."

But though Hezekiah was a good king, though he tried to please the Lord and walk in his ways, our lesson gives an account of a mistake he made and the consequence of which prophesied by Isaiah, Berodach-baladan king of Babylon sent presents to Hezekiah to secure his favor in order to have his help against Assyria. Hezekiah listened favorably unto these solicitations, and in order that the ambassadors of the king of Babylon may be impressed with his greatness and power showed them all his treasures. In consequence of which Isaiah came with the reproof to Hezekiah and the prophecy of the captivity of Judah, v. 17, to which Hezekiah could only say: "Good is the word of the Lord which thou hast spoken. For there shall be peace and truth in my days," Isa. 38, 8.

Learn:

1. The importance in life of being ready for death. Ref. Amos 4, 12.

2. The duty of having our treasure in heaven. Ref. Matt. 6, 20.

An unconverted teacher may get along well with a class so far as it concerns teaching the general facts, but when it comes to making practical application of truths to the heart and life, then the Christian teacher is needed.

RELIGIOUS NOTES.

The Baptist autumnal conference will be held this year in New York, commencing November 10.

At no period since the first century have conversions from Judaism to Christianity been so frequent as they are now.

The Norwegian Lutherans five years ago gave \$18,000 to their seminary at Minneapolis, three years ago \$50,000 for its endowment, and this year \$20,000 for new buildings.

Mr. Spurgeon is a Baptist, but he insisted upon having Dr. William M. Taylor, of the Broadway Tabernacle, who attended a communion service in the Metropolitan Tabernacle while in London recently, sit with him upon the platform and offer the prayer for the consecration of the wine.

Statistics of 1884 are said to prove that there are 76,960 evangelized preachers in the United States, 126,109 congregations, and 10,561,648 communicants. Of miscellaneous sects there are 38,791 preachers, 10,763 congregations, and 7,169,653 adherents. If each member of an evangelized church represents two even, including children who are adherents, the evangelical population amounts to 31,684,744. In the other hand, the Romanists claim 6,903 priests, 7,663 congregations, and 6,800,000 souls, constituting the entire population adhering to Rome.

A deep religious interest is pervading Pittsburg and Allegheny City, resulting from meetings of the Young Men's Christian Association. All day meetings for prayer have been held, and many of the factory operatives are among the converts.

In carrying on the Hebrew-Christian work in New York city, the Rev. Mr. Freshman, during the month of September, succeeded in placing four young men, converted Hebrews, in seminaries to be prepared for the Christian ministry.

In our last issue we noted the fact that a Presbyterian congregation in the west had a nursery in their church, that is a room filled for the comfort of mothers with babies in providing a furnished rocker and crib. Our Bowmansville congregation is not put back by this. For many years they have in the ladies dressing room of their church a cradle nicely furnished for the comfort of those mothers who bring their little children to church. This is worthy of commendation and we trust that others may follow the good example.

Mangasar M. Mangasarian, for several years pastor of Spring Garden Presbyterian Church, Philadelphia, a few weeks ago in public worship renounced the Presbyterian faith—in fact the word of God. The sentiments he advanced were: no devil, no fall of mankind, no hell, no danger. A week after his open recantation, in a sermon setting forth what he believed, (?) he said "my church shall be broad enough to include all men, independent of their belief." From this we suppose that he would receive into his church anything that defiles and even extend the right hand of fellowship to Ingersoll, the blasphemer. Please read 1 John, 4: 1—5, Acts, 20: 30, 1 Timothy, 4: 1, 2.

MARRIAGES.

TYSON—STAUFFER.—On Sept. 19th, by Rev. J. H. Hendricks, Garret D. Tyson to Susie Stauffer, both of Schwenksville, Pa.

HUNSBERGER—WITTMAR.—On Sept. 23rd, 1885, at Schwenksville, Pa. by Rev. Moses Gottschall, Martin Hunsberger, of North Wales, to Hannah Weirman, of Schwenksville, Pa.

WASS—STAUFFER.—On October 17th, at the residence of the bride's parents, by Rev. A. B. Shelly, Mr. Henry B. Weiss, and Miss Mary S. Stauffer, both of Milford township.

DEATHS.

HUNSBERGER.—In Bedminster, Pa., on Sept. 30th, 1885, Mary, relict of the late Reuben Hunsberger, aged 40 years, 6 months and 29 days. Interment on Oct. 3rd, at the Deep Run Mennonite Church. Bro. Allen M. Fretz spoke German at the house of mourning, and English at the Church. Text: St. John 16, 11. The deceased was a member of the Presbyterian Church, but at her own request upon her death-bed, she was buried at the above named place. Her husband died a little over a year ago, and lies at rest in Weimar, Colorado County, Texas. She leaves four children to mourn her loss, but comforted with the hope that their mother has gone home to Heaven.

SHRACK.—In Germantown, Pa., on October 17th, 1885, of membrane croup, John, only son of John and Sallie Shrack, aged 3 years, 10 months and 10 days. Funeral services by N. B. Grubb, on the 19th. Interment in the Germantown Mennonite burial ground.

A STRANGE FUNERAL SERMON.—The deceased had long been renowned throughout that part of the country for his wickedness. His intellectual abilities were of no mean order; his property was considerable, and he had belonged to a highly respectable family; advantages which he used most assiduously in the service of his master. By the practice of every kind of dissipation he had achieved an evil notoriety, and glorified in being considered the most fascinating and dangerous *roué* in the country. This being so, his associates resolved upon giving him a funeral worthy of his reputation.

As one means of insuring this, they invited one of the most eminent Presbyterian ministers in the region to deliver the funeral discourse. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed the country church was crowded to overflowing by an assembly composed of the relatives, friends and companions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find to say of such a man.

Punctual to the moment the tall form of the Rev. Dr. ——— ascended the pulpit, and the service began. There was first the reading of the Scriptures. Then followed a prayer, subdued and tender, for the family and relatives of the deceased. But the announcement of the text fell like a clap of thunder upon the assembly. It was from Luke xvi. 23: "And in hell he lifted up his eyes, being in torment." The sermon was a most pungent and powerful exhibition of the character, course and end of a wicked man. It held the assembly spell bound to the very last word; but there was in it not a single direct allusion to the person whose obsequies they had come there to celebrate.

In silence and in deep solemnity the congregation dispersed after the sermon was finished. Some were indignant, but the attempt to excite odium against the preacher was a failure. It was generally thought that in what he had done he was governed by a sense of duty. He was said to have stated afterwards that when he was invited to preach on that occasion he had determined to de-

cline, but in answer to prayer received a message which he believed to be from God: "Go—and preach the preaching that I bid thee."

The Incarnation teaches man the greatness of his misery, by showing how great a remedy was needful.

BUNDESBOTE KALENDER.

The *Bundesbote Almanac*, (German), for 1886, is ready for delivery. It is published by the publication house of the General Conference, Berne, Ind., Welty & Sprunger, managers. It contains fifty pages, richly stored with good and substantial reading matter, and is well worth of general commendation. It is exceedingly cheap at the price at which it is offered. Single copies, 10 cts.; per dozen 75 cts; 100 copies, per doz. press, \$5.00. Address the Publishers, or Rev. N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

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The General Conference Book Store has a good supply of books constantly on hand. Any book you may desire will be furnished as cheap as any dealers can furnish it, and for cash. WELTY & SPRUNGER, Berne, Adams Co., Ind.

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THE MENNONITE.

VOL. 1.

PHILADELPHIA, PA., DECEMBER, 1885.

NO. 3.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

By request.

GUARD YOUR WORDS.

Words are things of little cost,
Quickly spoken, quickly lost.
We forget them; but they stand
Witnesses at God's right hand
And their testimonies bear
For us, or against us there.

Oh, how often ours have been
Idle words and words of sin,
Words of anger, scorn, or pride,
Or deceit our faults to hide,
Favours tale or strife unkind,
Leaving bitter thoughts behind.

Grant us Lord, from day to day
Strength to watch and grace to pray.
May our lips from sin kept free,
Love to speak and sing of Thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

For the Mennonite.

CHRIST OUR MODEL AS A DEFENDER OF DIVINE TRUTH.—While we read the lives of great and noble men, we esteem their virtues and admire the world-wide influence which they exert. So we look up to Moses and Daniel, to St. Paul and John, and in whatever light we view them, they stand not only above the plain of their age, but they rank high and lofty above the greatest men of all times. Yet, we would not say, this one or that one is my pattern,—the example which I will follow and trust as my infallible guide. No, for the best of mortal men have their faults and defects, and the greatest and noblest, too, were the ones, who most readily in all humility and sincerity acknowledged their deficiency.

In vain do we look among the children of men for a wholly, perfect example in all phases of manhood; we can only find it in that unique life, of the God Man, Christ. If now the moralist does not acknowledge Christ as his Saviour, yet looks up to him as the One perfect Man, how much more ought we, who are Christ's through His pardoning Grace, and by faith in His vicarious sacrifice. He alone, also, is our pattern as a defender of the Divine truth, which is the rule of our life and faith.

In that paradox saying, Christ tells us,

that He came not to send peace, but the sword; not ease and security, but to kindle a fire. While it was predicted of Him, "That He shall not strive, and a bruised reed shall He not break, and a smoking flax shall He not quench;" He was sent to heal the broken-hearted, to preach deliverance to the captives, and to proclaim the acceptable year of the Lord. Yet this apparent contradiction we find perfectly reconciled in His life of ministration. "With the pure thou wilt shew thyself pure; and with the froward wilt thou shew thyself froward."—Ps. 18, 26.

Christ's mission was to bring salvation to our fallen race. In the ministration of His life we find especially two principals prominent: That of Love and that of Authority.

It was Love that sent Christ from the bosom of the Father: "For God so loved the world, that He gave His only begotten Son." It was love likewise, in the depth of His own heart, that exclaimed: "I have compassion on the multitude!" It was love that urged Him on in His mission, to seek the erring, to lift up the fallen, and to care for the dying.

It was all resigned love for a sinning world that He exclaimed: "Not my will, but Thine be done!"

It was Authority, but no less love, when He defended His truth, and reasoned with the selfrighteous Pharisees, with the unbelieving Sadducees, and with the proud Roman Authority.

"For He spoke, as man never spoke before; as one having authority." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And with authority He commanded and with authority He declared before those who wilfully refused: "Ye will not come unto me, that you may have life."

Now if Christ pursued this course; if He who knew what was in the heart of man, bids His followers: "An example have I given to you, that you may follow Me," we surely look in vain elsewhere for a pattern by which we could expect to be more successful defenders of the Truth. I say, therefore, these two principal elements in Christ's ministry commend themselves to every Christian defender of the Truth.

Love: Love that begets love, especially in the hearts of honest seekers after the truth. Love that will dispense every shame and reproach, and endure the cross for the glory set before us. Love that will compel the unrighteous to confess: "Surely thou art more righteous than I: for thou hast re-

warded me good, whereas I have rewarded thee evil."

But above all things else, that Love, which springs from the soul of a true believer, as an outburst of gratitude to that first great infinite Love, that gave itself for us; and then, as an expression of this gratitude, must come forth a new love kindled with a fervor and desire to save the lost.

Authority: I am to proclaim and defend the religious truth that I possess with authority, and for this I have a two-fold reason: But I wish to touch here less on the internal evidence. I do not wish to dwell here on the inner consciousness that we have, of the knowledge that we are the children of God, and how that God's Spirit bears witness with our Spirit that we are His.

The other is the external evidence. Just contrast the blessed influence that the Christian Religion has exerted through all ages, with the influence which the systems of Philosophy and false Religions have exerted. If we think just for a moment, what the doctrine of the Christian Religion has done to shape and mould the affairs of the world, and what it has done to elevate and purify the moral condition of man. This effect alone, commends our Religion to every reasonable mind, and compels it to admit, that nothing equal to it has ever been presented to the world. If we think for a moment of the revelation that God has made of Himself in this Religion, of the plan of salvation, and how all harmonizes with the helplessness of fallen man; of the account of man's original purity, of his fall and how he can again be redeemed; all this, we must admit, is a character foreign in the best of natural Religions and all philosophical systems.

"By what authority doest Thou these things?" "Who gave Thee this authority to do these things." These were the questions which the chief priests, the scribes, and the elders put to Christ. These were natural questions for them to ask; and no less is it natural for the unbelieving world of to-day, to put the same questions to the defender and proclaimer of the Christian Truth. And unless I present something superior and better than the world has to offer, I have no moral right to proclaim or to instruct. But I have shown that in the Christian Religion is found that which the soul ought to have, for which it craves, and which it can find no where else.

Therefore, can I boldly proclaim with the Apostle: "I am not ashamed of the Gospel of Jesus Christ; for it is the power of God unto salvation to every one that believeth." No doubt, if we would proclaim this Divine Truth with more sincere Love and with more undaunted Authority, we would see more of its powerful effects.

It is not so much our duty to defend this Truth, in the general sense of the word, as it is to proclaim it. And this

Truth, if properly presented, will always best defend itself.

My friend, have you this Truth, which will make you free? If so, then defend it with Love and Authority. With love towards its opponents, and with that authority which the Author of this Truth gives to you.
N. Y. City. J. B. B.

A JEWELLED CROWN.—A retiring young disciple, who shrink from labor for Jesus, had a dream, which she thus relates: "I thought I was in heaven; and I saw there two crowns,—one plain, and the other jewelled. I thought, 'O, if I may but wear the plainest crown, I shall be satisfied, and ask or wish for nothing more.' But, as I spoke my thoughts to myself, one of the bright-winged company came to me and said, 'It is your duty to wear a jewelled crown; and when I thought of my advantages, my Christian friends, my means of religious improvements and usefulness, I saw it was not right that I should be content with a bare entrance into heaven, but mine must indeed be a jewelled crown.'"
—*Bib. Museum.*

Prof. Stewart, of Liberia, says: "It is estimated that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? And what a greed for blood the liquor-dealers, who, not content with killing 70,000 human beings in this country, extend their work of destruction across the sea." The above needs no comment coming, as it does, from one, who is working among the Africans, he knows whereof he affirms.

GOLDEN THOUGHTS.

The grave is a common treasury to which we must all be taken.

Repentance has been beautifully called "a tear dropped from the eye of faith."

He that has promised pardon on our repentance, hath not promised life till we repent.

The time of life is short, make it pleasant to yourself, profitable to others, honoring to God, and sure for eternal rest.

Many persons who appear to repent arlike sailors who throw their goods overboard in a storm, and wish for them again in a calms.

The "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

At the last, when we die, we have the good angels for our escort on the way. They who can grasp the whole of us in their hand, can surely guard our souls that they may make the journey safely.

HYMNS OF THE CROSS.—Of all the hymns of the cross the "Rock of Ages" may well be styled the masterpiece. Perhaps the second place should be given to those grand lines of Isaac Watts which we once heard Mr. Spurgeon read in tones as sonorous as a trumpet—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And poor contempt on all my pride."

(Close beside Watts' glorious hymn belong those tender strains which Cowper sang in one of his inspired hours of joy, when the cloud of melancholy lifted from his soul—

"There is a fountain filled with blood,"

This hymn is saturated with grateful love for the "dear dying Lamb," its author glories only in the Cross of Christ, and lifts with trembling hand his crown of adoration and places it above the crown of thorns on Jesus' brow. Although Cowper was immeasurably the greatest living poet then in Britain, he confesses that his is but a "poor hisping, stammering tongue" to sing the song of redeeming love. He promises to himself "a nobler, sweeter song" when he gets his well-tuned harp in the grand oratorio of heaven.

To these three hymns of redemption which sprang from the devout souls of Toplady, Watts, and Cowper, America has contributed a fourth which is worthy to stand in this matchless quartette. It is, the most precious contribution which American genius has yet made to the hymnology of the Christian church. The author of it was a native of "Little Compton" in little Rhode Island—and was graduated from old Yale in 1830. Immediately after leaving college he came to New York, and spent a few hours each day in teaching young ladies in a school which stood in the then fashionable quarter of Fulton street, behind St. Paul's church. In December of that year (1839,) he sat down one day in his room, and wrote in his pocket memorandum-book four simple verses, which he says "were born of my own soul" and were not written to be seen by another human eye. He wrote them rapidly, and with his eyes swimming in tears. The first verse reads thus:

"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray:
Take all my guilt away;
Oh let me from this day
Be wholly Thine!"

He put the memorandum-book into his pocket, and carried it there for two whole years—little dreaming that he was carrying about with him his own passport to immortality. One day Dr. Lowell Mason met him in the streets of Boston, and asked him to furnish some hymns for the volume of "Spiritual Songs" which he (Dr. Mason) and Dr. Thomas Hastings were about to publish. The young college graduate drew from his pocket the lines—

"My faith looks up to Thee,"

Dr. Mason went home, and hatching a similar inspiration to that of the author of the lines, composed for them that beautiful tune of "Olivet," to which the hymn was wedded unto this day. Dr. Mason met the author a few days afterwards and said to him prophetically, "Mr. Palmer, you may live many years, and do many good things, but I think that you will be best known to posterity as the author of this hymn." The prediction is fulfilled. The man who sang this sweet song of Calvary has composed many tender and beautiful poems and discourses; but his devout mind flowered out in one matchless lily whose rich odors have filled the court of our God with fragrance.

How many a penitent, while reading or singing that hymn, has looked up to Calvary's cross and found peace in believing! In how many a prayer-meeting has it been sung through tears of holy gratitude! To how many a sick chamber and dying bed has it come like a strain from that heavenly land which was already in full view! The poetry of the hymn is as perfect as its theology. In its structure it closely resembles the "Rock of Ages." It begins in penitence; it ends in praise. It begins in heart-broken sorrow, and concludes with the most glorious assurance of hope.

In the first verse the suppliant is represented as bowing before the crucified Savior; and looking up to him, and to him only. He sees none but Jesus. His cry is

"Take all my guilt away!"

His aspiration is—

"Oh, let me from this day,
Be wholly Thine."

Before that cross the praying soul obtains strength, and a pure, warm, and changeless love for his Redeemer. He is filled with a "living fire." He is the new man in Christ Jesus.

But as he looks forward, he forsores a "dark maze" of trial before him, overhung with clouds of grief that lower black and terrible, and sometimes weep great showers of tears. Surrounded with these discouraging clouds of confusion and temptation he shouts out like one lost in the dark—

"Be Thou my guide!
Bid darkness turn to day,
Wipe sorrow's tear away,
Nor let me ever stray
From Thee aside!"

Before him lies still one more valley darker than any passed before. It is that vale in which "ends life's transient dream." Through it rolls death's cold and sullen stream! He already imagines himself in the swellings of Jordan. And as the floods go over him, he lifts his last victorious voice of sublime trust—

"Blest Savior! then in love
Fear and distrust remove;
Oh, bear me safe above,
A rescued soul!"

Such is the grandest of American hymns. Is it not the grandest of this century?—*Heart-life.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands"

"Fathers, provoke not your children to wrath."

SWEET HOME.—What is home? A place of rest from the toils of the day. A sweet resting place where we can meet the loved ones who dwell there. Long years ago, a man who never had a home, wrote the beautiful words, "Sweet home." Yes, sweet home. The best place on earth. The paradise of this world. What would we do without a home? No place at which to rest from the cares and toils of the day. It would be miserable. Yet how many are there who have no home? There are thousands who never knew what a home is. They have been cast out into the world with no one to care for them. Have not even a place where to lay their head. What a pity it is, to have no home; no kind mother; no good father to provide for the wants of the helpless; no brothers and sisters to help bear the burdens of life.

To-night it is cold. The ground is covered with snow, but I am at home, yes, sweet home—where all is bright and cheerful. Nothing to mar the feelings of any one. It is pleasant. Have been hard at work all week, from early dawn to near the small hours of the night. Working hard to feed hungry souls with suitable healthy food. This is not a task, it is a pleasure. It makes one feel good to think he has spent the week doing his duty. Then when the week's work is over, to have a cheerful home where he can rest and be refreshed.

While sitting here at the desk, we think of even the many sad homes in the land. May be at this very minute there are thousands of homes where all is sad. Not one ray of cheerfulness to brighten up the thorny pathway of life. A mother may be weeping over her little infant that has just closed its eyes in death. Poor mother! It is hard for her to give up the precious little object, yet she must. Then we think of the broken-hearted young wife. Her head is buried in her hands, and her heart almost ready to break. What is the matter? Enough to break a woman's heart. She moved in respectable society, is from a well-to-do family. She gave her heart to the man she loved. She gave all into his hands. She was happy, with bright prospects before. But alas! she was betrayed. She knew not that she was marrying a tippler. She trembles, is in constant dread. Don't know where he is. Poor girl! God pity the drunkard's wife. But we think of other places, can't call them homes, they are not—where a poor, broken-down mother is struggling with poverty. Her clothes are thin; no food in the house. The fire is getting low; the children are crying for food; they draw near mother and bury their heads in her bosom, but she is only weeping, she cannot help them. Where is

their father? Ask the saloon keeper. How thankful we ought to be that we have good comfortable homes.

How many sweet homes are there to-night? How many places where all is sunshine? where the family love each other, and take pleasure in each other's society? where there are no angry words, no quarreling, naught to mar the beauty of the home circle. God bless the sweet homes to-night, and help the inmates to live happy, and do all in their power to make each other happy. How I wish I could impress on the mind of all, the necessity of making home a little paradise; a happy little Eden here on earth, where all the family can meet and enjoy the closing of the week. Clouds may come and go, and even dark, gloomy hours may pass, yet all should labor to make the best of it, and if possible have a happy home.

Not all wealthy homes are happy homes. Some of the finest palaces of the land are the abodes of broken-hearted people. There is a place in the heart that wealth cannot fill. There are many neat homes inside of rude huts. Around the large fire-place the family can sit and sing

"Home, home sweet home."

But think of the thousands who this night are shivering in the cold—they have no home, but little clothing, no food, all is dreary. God bless the homeless. There is a happy home in the Great Beyond, in the other world—where all is sunshine. We hope to meet thousands there. Many of them have no home on earth, but the great and good Spirit can give them one above. Let us hasten on, we will soon be at home.

J. H. MOORE.

THE KIND OF RELIGION WE WANT.—We want a religion that softens the step, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and makes the wife patient when she wails on the husband for tea; keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scrapper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the money-moon into the harvest-moon and makes the happy home like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and the gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.

SELECTED BY MRS. A. R. F.

MAKING THE IRON SWIM.—"Alas, master, for it was borrowed!" exclaimed one of the sons of the prophets beside the river Jordan, when his axe-head flew off, and sunk in the torrid stream. And Elisha said to him, "Where fell it?" The young student showed him the spot. Whereupon the man of God broke off a stick and cast it into the stream, and lo! "*the iron did swim.*" The student put forth his hand and took it up, and went on with his work to hew down timber for a "Log College," to be occupied by the sons of the prophets.

Here was a direct interposition of the divine power. The honor of a company of good men was at stake; a loss had been met with; God repaired the loss in a miraculous manner. God, who is the author of all law, acted directly on that bit of iron, and made it rise up from the bottom of the stream. It was just such a special display of the divine power as that which sent the ravens to feed the famished prophet Elijah, and at another time made a poor widow's barrel of meal and cruse of oil hold out.

These were very unlikely things to happen; but God constantly does unlikely things to reward the faith of his children. Elisha's heavenly Father is our Father. He is the Father of every faithful minister of the word, of every toiling missionary, of every true philanthropist who is struggling to turn the darkness into day, of every working Christian, and of every poor widow or orphan in his huge earthly household. He still fills poverty's empty cruse. He still makes the iron swim!

Yonder, at Ashley Down, lives George Mueller, the noble, godly-minded superintendent of the famous "Orphan House," which shelters and educates hundreds of poor children every year. George Mueller began that vast work of love in simple faith. He goes on with his labor of love, and prays. God puts it into the hearts of liberal men to send him money, and Mueller has already received and expended over two hundred and fifty thousand pounds. Faith does its duty, and God makes the iron swim.

Sometimes the Lord transmutes the hardest outbreaks of human wrath into instruments of mercy. That royal scuffer, Charles II., locked up John Bunyan in Bedford jail for twelve years. That padlock kept Bunyan there, shut up with his Bible, until he wrote the "Pilgrim's Progress"—and that iron is swimming yet!

There is a prodigious leverage for our faith in the glorious doctrine of God's providential love. It enables us to remove mountains out of our way. It stimulates us to persevering effort in the face of every obstacle. A godly mother, for example, dedicates her only son to the gospel ministry. But how to educate him, with a widow's scanty purse is a puzzling question. It seems a hard dilemma. But at the critical time the will of a deceased relative is opened, and a legacy for the widow's son is found in the will. The lad is sent to

college, and he lives to-day to preach the unsearchable riches of Christ to a vast audience. So the widow's God made the iron swim!

These are not miracles exactly; but the God who floated the prophet's axe at the Jordan yet lives, and he still loves to reward faith and to answer prayer. There is a rich encouragement in this truth, for all who are earnestly laboring for the conversion of souls. An unconverted heart is often like the young prophet's axe-head—it is heavy and hard and tending downward. But the Spirit of God can make the iron move. Know this, ye disheartened parents, who almost despair of ever seeing your ungovernable children come to Jesus. Be not weary in your efforts to bring them to the Savior. Make your religion attractive to them. Pray for them without ceasing.

THEODORE CUTLER.

TWO WAYS—WHICH?—One evening, in a parlor of a summer watering place, the young people were dancing. One lady was not taking part in the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer. The young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.

PRIDE A CURSE.—The Religious Telescope says: The love of display in dress is the curse of society in our country. It dissipates holier and better thoughts, and genders pride in the heart. It bankrupts many a father and husband, and wrecks thousands of homes. It is itself an intolerable burden upon its devotee. 'Tis a shame that Christian men and women have not grace and sense enough to dress in a manner becoming both their profession of Christ and their circumstances in life.

Those who give themselves up to the service of sin, enter the palace of pleasure by wide portals of marble, which conceal the low wicket, behind which leads into the fields where they are in a short time sent to feed swine.—Burns.

FOR THE CHILDREN.

REMEMBER THY CREATOR.

Remember thy Creator now,
While in thy youthful days;
Each day before Him humbly bow
And give Him thanks and praise.

Remember, as your heart you lift
To Him upon the throne,
That every good and perfect gift
Comes down from Him alone.

Remember that His love and care
Attend you night and day
If you in all his blessings share,
Then, without ceasing, pray.

Remember, He saw us in sin,
And His own Son He gave;
He loved the world He sent him in,
Our precious souls to save.

Then praise His name and learn His will
Taught in His word of truth;
Remember thy Creator still,
While in thy days of youth.

DO YOU PRAY?—My dear little readers, do you pray to God? The Lord Jesus, who prayed to his father in Heaven, wants all—children too—to pray to His father, who through Jesus became our father. Let me tell you of a very little girl who prayed to God, and then I trust if you do not now pray, you will begin. A little girl in one of our great cities, her name was Annie, and only six years of age, was one day playing with her companions. Taking them by the hand she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty. "But don't you tell my mamma," said she, "for she never prays and would whip me if she knew I did." Instead of keeping the secret, one of the little folks went directly and told this little girl's mother, who was very much stricken, but for the present took no notice. Some time after, on going in doors, her mother asked her what she had been doing in the yard. She tried to avoid giving a direct answer. The question being repeated, the answer was the same, when her mother having promised not to be angry with her, and pressing the inquiry by very kind words, she said, "I have been praying to God Almighty." "But why do you pray to Him?" "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" That was a difficult question indeed; but mark her reply. Putting her little hand to her heart, she said, "Oh, I know He does, because there is something here that tells me He does." This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly. "I love them that love Me; and they that seek Me early shall find Me," says the Lord. Read Proverbs 8: 17.

A CROOKED DAY.—"Mother, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see, where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book you told me not to." Gracie answered gently.

"But what did you omit to do to-day?"

"Gracie said: 'What do you mean, mother? I know everything has gone wrong.'"

"My darling, did you ask your Heavenly Father to forgive your disobedience to me? Did you ask his loving care over you to-day? Did you ask to be helped through the day?"

Gracie hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot her prayers.

"Ah! little girl, there is reason enough for a crooked day. I, and all grown up folks who love God, have to ask for help all the time, that we may be shown how to live each moment. And I know you do not forget how the Savior listens to the little children when they call upon Him."

Gracie has lived a good many years since she had that talk with her mother; and, as she does not now forget her morning prayers, she wonders that she has so few crooked days.—*Children's Friend*.

Little children you may come,
To the Savior dear;
If you give your hearts to Him,
You will never need to fear.

Selected.

IS IT OUR JESUS?—Not long since on a pleasant Sunday, a six-year-old girl stood at the window awaiting her father's return from church. When her father came home and was seated, Little Ella, for that was her name, came to sit on her father's knee. The child had often heard her mother ask "what the preacher said," and as mother had not come in she asked: "What did Mr. G.—preach about this morning? Her father then replied "He preached about Jesus and his love."

"Papa, our teacher spoke about our Jesus' love this morning. Is it this same Jesus—our Jesus, that he preached about."

"Yes, dear child," the father said, it is our Jesus. We have only one Jesus—the Son of God, who came from heaven to tell us how God loves us and then died so that we may by believing on Him know and enjoy His love and favor."

Dear children, boys and girls, do you love this Jesus? It is the same Jesus that said "Suffer little children, and forbid them not, to come unto me." It is the same Jesus that took the little children upon his arms and blessed them.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

MOTHER'S APRON STRINGS. No one can help admiring the noble reply and manly spirit shown in the following incident:

"Charley, Charley!" clear and sweet as a note struck from a silver bell, the voice rippled over the Common.

"That's mother," cried one of the boys, and he instantly threw down his hat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game! Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute, I told her I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and"—

"Let him go," said a bystander; "you can't do anything with him; he is tied to his mother's apron strings."

"That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot, too."

"I wouldn't be such a baby as to run the minute she called."

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly, and the boy who don't keep his word to her will never keep it to any one else—you see if he does," and he hurried away to his cottage home.

Thirty years have passed since those boys played on the Common. Charley Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*C. C. Advocate*.

FOR THE BOYS.—Whatever occupation you may be called to, as a means of obtaining a livelihood, determine to understand it thoroughly, and to work heartily at it.

If you constantly look upon your employment as mere drudgery—as something which must be done anyhow—depend upon it, you will always be but a mere drudge. There are two classes of young men—those who work without energy, and those who throw both thought and energy into their work. The first do their best to keep themselves down; the others do their best to raise themselves up, and both in the end will reap as they have sown.

Let your conduct be such as to insure the approval of those above you; resolve to learn everything that can be of service to you; let "well and quickly" be the mark at which you aim in relation to every business matter with which you are interested; and never forget that upon your diligence in youth will depend your success as a man.

Be careful as to who are your companions.

"Tell me your company, and I'll tell you what you are." Many a lad who has bid fair to grow up a respectable man has been wholly ruined by mixing with evil companions.

The habits that some lads contract of resorting to public houses, and frittering away their golden opportunities in smoking and drinking have, in thousands of instances, laid the foundation for a disgraceful life and a wretched death.

Choose associates of different character. If you would not only respect yourself, but have the respect of others, you must shun the very presence of those who, having no regard for their own character, would soon destroy yours, and drag you down to their own level. Do not vainly hope that your presence and your influence will overcome theirs, and save them; for evil influences are more potent than good ones. Therefore, boys, keep good hours, good books and good companions, thereby assuring yourselves a good conscience and a good character.—*Exchange*.

LITTLE ROBERT'S TRUST.—Little Robert, a boy seven years old, and a younger brother and sister, were left in the care of a servant-girl while their parents went to church near by, on a Sabbath evening. Neglecting her trust, the girl left them. Darkness gathered around, and they found themselves alone. Little Robert groped his way through the different departments of the house in search of her who should have been with them. Finding her not, he returned to his little brother and sister, whom he had before seen in bed, and told them not to be afraid, for he had prayed to God, and he would surely take care of them. He then lighted a candle, and the two little ones arose, and "they all prayed together" as he sweetly expressed it.

Preparing himself to go out, he told them to be quiet, as God would be with them, while he would run to the church for his father and mother. He did so. A lovely example of simple trust in the good providence of God. Would that children of larger growth knew more of the preciousness of such trust. Would that, in danger or difficulty, each of us, in childlike confidence, might look up and pray, "Father in heaven, take care of me."

IF SINNERS ENTICE THEE CONSENT THOU NOT.—A poor boy going to a Sunday-school was met by a companion, who asked him to play the truant, but he absolutely refused, and went to school. When some of the other boys, his companions, heard of it, they asked him what it was that kept him from yielding to the temptation. He answered, "because I read in my bible, 'My son, if sinners entice thee, consent thou not. Read the first chapter of Proverbs, there you will find this excellent warning."

THE MENNONITE.

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PHILADELPHIA, DECEMBER, 1885.

We stand at the close of another year. The year 1885 has almost ended and will be succeeded by the New Year 1886. The doings of the past have now become matters of history, and will meet with divine approval or condemnation in the day of final accounts. The present has its privileges and opportunities, as well as its obligations and duties; and these should be wisely and diligently improved, and conscientiously met and faithfully discharged. The future will bring with it new responsibilities and requirements, which will demand renewed consecration, honest endeavor, and faithful work.

In view of the great responsibilities and varied duties of life, all should become deeply and sincerely impressed with the brief allotted period in which life's important work is to be done. Years come and go in rapid succession. Yet how few heed this solemn and important fact! How much of our precious time is carelessly wasted and misspent! How many glorious privileges are abused! How many grand and noble opportunities are passed by unimproved! How many plans are vain and sinful! How many efforts are misdirected! And yet all these responsibilities and duties are crowded into the short period of human life!

O, that we would for once become serious and honest before God! That we might learn to properly estimate the real value of time; and to properly realize how swiftly time is passing by.

There should be no waste, no misdirection, no misapplication of time. The present is ours. The present must be employed in answering the end of our creation—the end of our redemption—and in recognizing our high calling in Christ Jesus. "Now is the day of grace; now is the day of salvation." Therefore, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

May the year 1886, under the favor and blessing of God, be one of peace and pros-

perity; of educational and spiritual enterprise; of religious and social progress; of heart consecration and earnest efforts for the extension of the Redeemer's kingdom; to promote the interests of Christianity, and to secure the salvation of souls.

God grant that THE MENNONITE, in its mission and calling, may be more and more consecrated by the prayers of its patrons, that it, too, may do its part nobly in glorifying God and bringing salvation to mankind. G.

IS PRAYER A DUTY?—To one conversant with God's word this can not be a question difficult to answer. Like everything else commanded in holy writ, prayer is a duty incumbent on every believing Christian. No one can neglect prayer without at the same time transgressing one of the plainest and most binding commands of God. Prayer is both an urgent and important duty, which every Christian is called to perform. God commands all to be incessant in prayer and supplication as well as in well-doing and godly living.

But prayer is more than this. It is a rare and blessed privilege enjoyed by every believing soul of man. We should therefore not view prayer so much in the light of duty, as we should look upon it as something for which we have reason to be thankful, and of which to make use of is a great and merciful privilege. By prayer we approach the mercy-seat of Him upon whom our lives and our all are dependent. By prayer we are made partakers of blessings both temporal and eternal of the highest and purest nature. By it we are brought into the closest communion with our dear and loving Savior; and while praying we may confidently wait for the answer to our prayer and the granting of that for which we are praying.

How encouraging to an earnest praying soul are the words of our Redeemer, "Ask, and it shall be given unto you;" "Whatsoever ye pray, if ye believe, I will give it unto you." With these and similar promises given us, and with the consciousness that many of our prayers have at different times been mercifully heard and answered who will yet deny it that prayer is equally a privilege as well as a duty? And knowing this, who will yet longer neglect to pray and thereby deprive himself of this blessed privilege granted him by a merciful God, and lose the manifold blessings derived by incessant praying?

The question arises then, are you, dear reader, a praying person? Do you make use of the privilege granted unto you? Do you daily approach this mercy-seat of your heavenly Father? Do you ask of Him who carries your destinies in the palm of His hand, to bless and to help you in your trials, your troubles and your Christian living? Once more I ask, do you pray, do you make use of this one of the greatest privileges granted unto you? S.

CHURCH NEWS.

A VISIT TO CLARENCE CENTRE, NIAGARA FALLS, ETC.—It was the privilege of the writer to attend the sessions of the Western Mennonite Conference, held Nov. 2, 3, and 4, at Clarence Centre, Erie Co., N. Y. In connection with the Conference, meetings of both the Mission and Publication Boards of our General Conference were held at the same time and place.

Clarence Centre, where these meetings were held, is a small town, about 25 miles northeast from Buffalo. Our church at this place, though not very large, appears to be in a wakeful and healthy condition. Bro. Jacob Krehbiel, who besides preaches to a small flock near Niagara Falls and another one at Black Creek, Ontario, is the pastor at this place and holds services here every alternate Sunday. Besides the regular Sunday services prayer meetings are held once a week.

Previous to the sessions of Conference a missionary festival was held on Sunday Nov. 1. Evening services were held every evening during the greater part of the week, which, considering the inclemency of the weather and the bad condition of the roads, were all very well attended. As it is expected that a report of the proceedings of Conference will appear in the columns of THE MENNONITE we will let it here suffice to say that the conference was well attended and the proceedings were of an interesting character.

This our Western Conference has a large field to cultivate; almost too large for a subordinate Conference to manage. We believe, if it could be brought about, the formation of a central conference, including the more eastern churches of the present western conference, as far west as the Mississippi river, would in the whole be advantageous. In this manner long and expensive conference journeys might be avoided and the work be carried on more effectually.

After the conference had closed its sessions most of its members made a flying visit to that greatest of nature's wonders,—the famous Niagara Falls. And as we had never been there before, we too had a desire to accompany them and take a look at this grand and awful cataract. We arrived at the Falls on Friday, about noon, and spent several hours in viewing the grand Falls and rapids. And although our time was much too short to see all we should have wished to see, and although the day being cloudy and rainy, we could not see its grandeur as we could have done had the weather been more favorable, we still had the satisfaction of seeing the great Niagara and of standing on that awful precipice, where an immense volume of water is continually pouring down into its abyss below. We shall not here attempt a description of what we have seen, nor shall we note down the spiritual lessons there and then learned. Let it suffice when we say, Niagara Falls

have to be seen to have a clear and correct idea of them.

On Saturday morning we had the pleasure to speak to a small congregation in our church near the Falls. Besides ourselves brother M. S. Moyer from Missouri, our brother Allen M. Fretz and brother Missionary Henry Voth from Indiana Territory were present. The latter preached a strong and pointed sermon on regeneration. In the afternoon we took the train homeward and arrived home early on Sunday morning. Grateful toward God, who has kept and preserved us from all harm, and with a heart filled with love for the brethren with whom we were favored to associate, we now look back with pleasure upon our week's visit at Clarence Centre and Niagara Falls. And we shall keep in honored remembrance the Krehbiels, the Eberhards, the Martins, the Binkleys and others with whom we visited and with whom we were permitted to form a loving acquaintance. May God richly reward them for their brotherly kindness shown us, and may our short and pleasant stay with them prove a mutual and lasting blessing. S.

Rev. Allen M. Fretz, one of the editors of this paper, and wife, are at present on a visiting tour to Mrs. Fretz's parents and relatives in Canada. They expect to be away from home some four or five weeks. On their way out they stopped at Clarence Centre, N. Y., where brother F. attended the sessions of our Western Conference.

The brethren S. F. Springer from Berne, Indiana, and David Goerz, from Halstead, Kansas, visited some of our churches here in Eastern Pennsylvania a few weeks ago. They preached at different places to large and appreciating audiences. On Sunday November 15th they preached in the morning at East Swamp, in the afternoon at West Swamp, and in the evening in our church in Philadelphia. From the latter place they started for home.

As Christmas is drawing nigh some of our Sunday Schools are making preparations to have Christmas festivals celebrated. This is all right and proper in itself. The occasion deserves to be celebrated in a festive way. But, if we are permitted to make suggestions, we would kindly advise our superintendents of Sunday Schools and all Sunday School workers to be watchful and see that nothing inappropriate be connected with these festivals. What does not point to the babe born at Bethlehem and the glorious redemption wrought by it should not find a place on the programme of our Sunday School Christmas festivals. S.

Father David Bergy, of Skippack, Pa., now nearly 82 years of age is failing in health and nearly blind. He has for many years preached the gospel and continued in the ministry until he could not see to read.

We paid him a visit a few weeks ago and found him pleasant and cheerful in his bodily affliction, and said he was patiently awaiting the call to come home and be at rest. May the good Lord be gracious to him and may his declining days be the happiest of his life.

On the 22d of October lot was cast for a minister in the Perkasee congregation, Blooming Glen, Bucks Co., Pa. Eleven different members had received votes and in casting the lot it fell on Bro. Henry Rosenberger. May the Lord abundantly bless, fit and prepare the brother for his high calling and then use him as an instrument in His hand to the salvation of immortal souls.

PHILADELPHIA. Union Thanksgiving services were held in our church on Thanksgiving day. The Fifth Moravian and German Brethren (Dunkard) churches uniting with us. The services were under the direction of our pastor, Rev. Joel K. Reuter, of the Brethren church, read Deut. 8, and 1 Samuel 7, 5-12 and led in prayer. Rev. S. J. Blum, of the Moravian church, preached a very pointed and practical sermon from Psalm 103, 2. In course of his remarks he showed how rapidly our country was developed and is to-day advancing in all its spheres—and how everything became fashionable—even religion having become fashionable. He said though everything changed the religion of Jesus Christ—the religion which our forefathers brought to this country—would not and could not change. The so-called, fashionable religion did more to further and nurture the spirit of Socialism than anything else. Then followed a German address and prayer by Rev. L. O. Shinnel. The Brethren S. F. Sprunger, of Berne, Ind., and D. Goertz, of Halstead, Kansas, preached to a large and appreciative audience, on Sunday evening, the 15th of November. On the following morning they departed with an early train for their western homes.

SCHWENKSVILLE. Our congregation for a few years past had been without a Sabbath school. Last spring an organization was again effected, which proved successful. We started with about forty members and met regularly every Sabbath during the summer. On Sunday afternoon, October 25, the school closed for the season with about seventy-five regular attending members. An address was made by the Superintendent, W. S. Gottschall, and each scholar was then presented with a neat little book. We could not help but feel that Divine blessing rested upon our work.—On Sunday, November 1st, the congregation celebrated the Lord's supper. Preparatory services were held in the afternoon of the previous day. W. S. Gottschall preached the sermon based on 1 John 3, 13-18, after which brother Moses Gottschall delivered a short address

vividly portraying the duties of the congregation. Sunday dawned beautifully and an unusually large congregation assembled and filled the house to overflowing. W. S. Gottschall, opened the services and was then followed by Bro. N. B. Grubb, who with his wife had come from Philadelphia, by preaching the sermon taking for his text, Luke 22, 19. One hundred and thirty members partook of the Lord's Supper, administered by Bro. Moses Gottschall, assisted by Bro. Grubb. A large number of members were absent on account of sickness and other circumstances. May the day which was gladly spent be never forgotten by all present.

W. S. G.

MISSION DEPARTMENT.

THE LAST WORDS OF A CONGO MARTYR.

We have read few expressions of the missionary spirit more impressive than the last words of Rev. Alexander Cowe, who went out from Edinburgh to the Congo only a few months ago and who died at San Salvador on the 21st of May, having been attacked by fever twelve days after his arrival. Before leaving Britain, and in view of recent losses on the Congo, he wrote: "These losses, if they were ten times as numerous, can only be regarded as so many chorion calls to further service and renewed consecration. I know not what may be in store for me, but I pray you remember, if I should be early called away, with my last breath I hope to pray for more men, deeper devotion, and more thorough surrender of all for Christ." On his voyage out he wrote a letter to his parents, brothers and sisters, to be sent to them in the event of his death, in which he beseeches them not to grieve overmuch. "I am sure you will wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming—than dying in the thick of the fight against sin and iniquity for my Lord and Master who died for me."—*Christian Leader*.

King Kwikwi, who drove out the American Board missionaries from Bahrunda, West Central Africa, has certainly shown a good deal of manliness in soliciting their return. He wrote: "I have acted very badly to you and those with you. The whole country is before you; only return and be friendly with me. I will do my utmost to restore your things. My people are all crying; we are ashamed. Come back! Do not allow our name to stink everywhere because of Braga's deception!" Braga, it will be remembered, is the Portuguese trader who wheedled Kwikwi into believing that the missionaries were his enemies. The king has learned a lesson, doubtless; which he will not be likely to forget.

For the Mennonite.

MISSIONARY MEETING IN BOSTON. Max Muller, the great oriental scholar declares that christianity or the religion of Jesus Christ is above all a missionary religion, in contrast with some other religions, and that it must either rise or fall in proportion as the missionary spirit prevails in it and through it.

This truth seems evident and clear to every believing Christian, but when such a statement is made by a person learned in oriental lore and capable of predicting the ultimate outcome of any system of thought and practice prevailing among any particular society of persons, by reason of his understanding its genesis and the philosophical principles underlying and pervading it, then it becomes a truth weightier and of greater importance than a mere personal experience can confer.

Indeed the church has evermore to learn that its work is to deepen and to broaden the work of its founder and head. Its true aim must ever be to spread the gospel over the whole world and thus fulfill the command of Christ: Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.

It was my great privilege to attend the great missionary meetings in Boston, on October 13, 14, 15 and 16. I wish all the readers of the MENNONITE could have attended these meetings. They were a real inspiration to active missionary effort. To see the thousands of people who gathered daily three times and sometimes in as many different places; to hear the missionaries from China, from Japan, from Ceylon, from Turkey and from the far off Isles of the Sea, relate the glorious triumphs of the Gospel; to hear the stirring appeals for more men and more money to carry on the great work of evangelizing the world and above all for a more thorough consecration to Christ; all these things have impressed themselves upon my mind and I trust they will never be obliterated.

The meetings were attended by people from all parts of the country and by missionaries from many foreign lands and climes. There was the Greek, the Japanese, the Chinese, the African and other nationalities all speaking the same language—the language of Christ's love and mercy. It was a reminder of what Pentecost must have been in Jerusalem when persons of different nationalities spoke of the wonderful works of God. And what especially impressed itself on a careful observer was the fact that the meetings, the speeches, (some of which were over two hours long) and the different addresses, and the general feeling, were Christ-centric, that is Christ was the chief end and purpose of all.

Reports were made by the Presbyterians, by the Baptists, by the Methodists, by the Episcopalians and other denominations. It was a theme in which all christians

were united. Such a christian feeling of fellowship as pervaded the meetings, are certainly destined to bring about good results, and the spiritual blessings of which the meetings were the immediate occasion were manifold and diverse according to the capacity of each individual believer that attended the meetings. But the great lesson that we are to learn is, that there is a work for all to do, in whatsoever position and place. As the church lives only as it uses the light and life from God, so every individual, if we would be growing and strong Christians, must be a link in the great chain of God's mercy and grace which would unite the last step of humanity lying in the deepest film of sin and misery, with the eternal light—with the eternal day—with the Prince of Peace.

O. K.

PART OF THE CONCERN.—A clergyman on his way to a missionary-meeting overtook a boy and asked him about the road, and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. "What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary-box, and I always go to the missionary-meeting I belong to."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Lunch-pins are little things; but if they drop out, the wagon is very likely to come to a standstill. Every pin and screw should be in working-order, and every child be able to say, "I always go to the missionary-meeting. Why, I'm part of the concern!"

A CONVERTED HINDOO when addressing a number of his countrymen on the great theme of salvation, made the following sensible and striking observations: "I am by birth of an insignificant and contemptible cast; so low, that if a Brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to a knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, bystanders would have said it was the amazing learning of the Brahmin, and his great weight of character, that were the cause; but now, when any one is convinced by my instrumentality, no one thinks of ascribing any praise to me; and God, as is His due, has all the glory."—*Record of Christian Work*.

"Behold, I bring you good tidings of great joy, which shall be to all people."

THE SABBATH SCHOOL.

"FEED MY LAMBS."

AN OPEN DOOR.—This article assumes that every Sunday-school supports a teacher's meeting, in which the pastor acts as instructor. It is proposed to indicate some ways in which this meeting may prove an open door to usefulness for the pastor.

The teacher's meeting is a place where the Word is taught. The pastor is, in the truest sense, a teacher. All his other activities are dependent upon his success in this. A true pastor takes advantage of every opportunity to feed the flock. In the teacher's meeting he is permitted to do this under the most advantageous circumstances. He meets a body of intelligent, earnest Christians, intent upon doing their Master's will. They are already interested in the study and exercises of the hour. Their presence is an assurance of their sympathy in their work. In other services he may meet larger audiences, but he will meet none more thoroughly alive to the need of, or more ready to receive instruction. There may seem to be greater immediate good wrought in some other services; but in the end, for direct, far-reaching results, no other meeting so surely opens the door.

A part of the pastor's work is to develop latent power. Talents lie buried everywhere. From the waste manifest on every hand it would seem as though to the great majority only one talent had been given, and they had carefully folded it up and laid it away. To draw out these reserves, to induce men to use the resources God has given them, must be one great object the pastor sets before himself. To the man thoroughly in earnest, the teacher's meeting will prove an opportunity for securing this result. The teachers will be helped to do larger things than they have done in the past. Faculties before unused will be actively employed. Forces and capabilities of which they have before been ignorant will be discovered and brought to the front by the wise, discerning pastor. The uninterested, through influences at work, may be brought into relation with the work.

The teacher's meeting should be made a centre for all the interests of the school. The class, teachers, officers, should all be represented. The needs, opportunities, and possibilities, fully presented and discussed, will lead to action as required. This meeting, if made the converging point of the life and work of the Sunday-school, will be also the point of contact between the school and the church. In this view its value to the pastor can hardly be over-estimated. He, if a true leader, seeks centres of influence through which to do his work. This meeting will be such a place to him. The advantages of such a meeting are many. As a teacher of teachers, the pastor's influence is greatly

widened. He becomes not one month, but many. In exercising an influence upon the policy of the school the advantage is greatly increased. Instead of directly interfering in the management of the class or the working of the school, his influence is felt in the choice of plans and methods of work, and in the enforcement of the general principles which should control. He thus avoids the friction arising from such direct intervention. The point of application is always the place of irritation. The gain to the pastor, however, is overshadowed by that which accrues to the school. The plan or method introduced, discussed, if necessary, amended, and adopted in the teacher's meeting, is put into execution and supported by the united force of the school. The smoothness and ease of power is added to the activities of the workers. There is no doubt that such a meeting will bring church, school and pastor into closer bonds of sympathy and interest.

Baptist Teacher.

The *Pilgrim Teacher* says: A man who has been fortunate in business and eminent in political life, not long ago made an address in Boston, in which he said: "I have spent twenty-three years as a Sunday-school superintendent. No success that I ever had in political, commercial, or social life, will begin to compare with the pleasure I have had, from Sunday to Sunday, in meeting with old and young in our Sunday-school. Nothing would begin to compare with it, because, in the Sunday-school, he was himself fed and fed others with the Bread of Life. There the soul was satisfied as it could be in no other pursuits. And his experience is no isolated one. The number is increasing that finds in the study of the Word their greatest delight."

"FEAR NOT."—Young men don't forget God's "Fear Not." Our Master wants Soldier, not cowards; soldiers who will fight, not deserters; loyal soldiers, not traitors. Take your concordances, not bibles and trace up all the "fear nots," and spend a few moments meditation over each one. It will do you good.

IMPROVE THE TIME.—Here we have no continuing city. We are as a tenant at will, and may be dispossessed at a minute's warning. But we have an immortal soul, —a soul that must be happy, or miserable to all eternity,—a soul that must join angels in glory, or friends in darkness! How important then, and weighty is the concern of salvation; and how important every moment that shortens the brief period allotted us here below. Therefore we should make good use of every moment of life.

Have regular hours for Bible study and for the preparation of your Sunday-school lesson.

INTERNATIONAL S. SCHOOL LESSONS.
1885, Fourth Quarter.

PRACTICAL NOTES BY A. N. F.

Lesson 10. December 6th.

THE SINFUL NATION.—Isa. 1, 1-18.

GOLDEN TEXT.—Cease to do evil; learn to do well.—Isa. 1, 16, 17.

In our last lesson we had introduced to us the great prophet Isaiah as prophesying of Hezekiah the good king of Judah about 713 B. C. In this lesson we have him brought before us in the opening chapter of his prophecies, which began about 47 years prior to the account in last lesson; during the reigns of Uzziah, Jotham, Ahaz, and as in last lesson, Hezekiah, kings of Judah.

Isaiah's mission, unlike most of the prophets before him, was to preach to the Kingdom of Judah, repentance for their sins that God might not destroy them; and prophesy of the coming Messiah. Under his wicked kings, Judah was so sunk in sinfulness and idolatry, that Isaiah in this lesson represents God as calling in the most sorrowful tones to his people, reminding them how he had cared for them and how they showed ingratitude for his goodness, and calls them a "sinful nation."

For conveniently studying this lesson we divide it under four heads, as follows: 1. The sorrows of the sinful nation; 2. The sorrows of the sinful nation; 3. Worst of the sinful nation condemned; 4. God's gracious appeals to the sinful nation.

1. Verses 1-4. The first verse is evidently used as a title to the entire book. God's people, though they had been nourished and brought up as children, had become a "sinful nation," laden with iniquity, etc., because it had forgotten and forsaken the Lord, despised the Holy One of Israel, by becoming disobedient, and gone backward,—to the darkness of heathenism.

v. 4. They were worse than an ox, which had sense enough to understand that he depended on his master for food, v. 3.

2. From verse 5-9 we see the sorrow and wretchedness of this sinful nation. "The whole head,"—the intellectual element—"is sick,"—is affected with the sickness of sin. "The whole heart faint." The moral and religious element has lost its strength. From verse 6 we learn that corruption was everywhere prevalent, even in Jerusalem, the capital of the country, the holy city, "the daughter of Zion," was left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beleagued city, v. 8. And, had not God found a small remnant who were truly devoted to his service, the city should have shared the fate of Sodom and Gomorrah, v. 9.

3. But had the people forgotten or neglected worship? Did they no more offer the sacrifices as of old? Did the smoke of incense no more rise heavenward? Were there no more prayers, solemn assemblies and feasts? Have the people sunk so low as to forget these? No, we learn from verses 10-15 that worship was still continued, but it was a worship not accepted by God. Their worship, instead of being heart worship, was formality, hence condemned by God. Their sacrifices, burnt offerings, incense, feasts, their sacrifices, burnt offerings, incense, feasts, and prayers, had lost their real value. It will be well to halt here and examine our selves with regard to our worship of God. Is it sincere, or mere formality?

4. But did God utterly cast away his people without giving them an opportunity to repent? No! hear his gracious appeal, 1, 16-18. He not only requires them to lay-off and do, but he graciously invites. Come. He wants to reason with them, and the sins of scarlet and crimson shall be washed as white as snow and wool.

Learn:

1. The natural condition of the human heart.
- Ref. : Jer. 17, 9.

2. The work of sin. Lev. 26, 33.
3. What service the Lord requires. Ref. : Joh. 4, 24; Ps. 51, 17.
4. How to be cleansed from sin. 1 Joh. 1, 7.

Lesson 11. December 13th.

THE SUFFERING SAVIOR.—Isa. 53.

GOLDEN TEXT.—The Lord has laid on him the iniquity of us all.—Isa. 53, 6.

In opening this lesson I will quote the words of *Küntze*. "This is, in some respects, the most wonderful chapter in the Bible: it has been called the 'master-piece from the armory of God' and the 'precious jewel of our Bible.' It is the entire gospel in prophecy, and such is the perfect harmony between prophecy and fulfillment that this chapter has led many skeptics to believe, and has shut the lips of a multitude of scoffers. The two grand truths here declared are the vicarious sufferings of Christ, and his triumph as the exalted Redeemer." This prophecy of the Messiah was uttered seven centuries before his birth, and is exactly the opposite of the notion the Jews had formed concerning him.

In our last lesson the prophet reminded the people of their sins and appealed to them to be cleansed. In the lesson for to-day he sets forth the remedy for their sins, as well as for "the iniquity of us all." The remedy provided in Christ was not as well understood by the Jews then, as we are able to understand it.

In this chapter we are led to see: 1st, Christ's Humility, v. 1-3; 2nd, Christ's Suffering, v. 4-9; 3rd, Christ's Victory, v. 10-12. Christ's humility is portrayed in the expressions: "He shall grow up as a tender plant, as a root out of a dry ground: He has no form nor comeliness. No beauty that we should desire him." He is despised and rejected of men, a man of sorrow, and acquainted with grief. But the Jews holding a different view of their expected Messiah, as it were their faces from him and esteemed him not. Hence the prophet in a lamentable tone called out: "Who hath believed our report?" And since they rejected Him we read the Lord had sent, "the arm power, of the Lord," was not revealed to them.

Christ's suffering is portrayed in the words: "Borne our griefs, carried our sorrows, wounded for our transgressions, bruised for our iniquities, oppressed, afflicted, taken from prison and from judgment, cut off out of the land of the living, made his grave with the wicked." But why these sufferings, since "he had done no violence, neither was any deceit in his mouth." v. 9. These sufferings were for us, "for we like sheep have gone astray, and have turned every one to his own way (v. 6), and through his stripes we may have peace, and by his stripes we are healed v. 5.

But his humility and sufferings were not eternal. He gained the victory over death and hell, and though it cost him grief, he shall be bruise him and put him to grief, he shall be sown, v. 10.—The millions of the redeemed will end. He will reign forever in heaven, surrounded by the ransomed host. Find and apply the great truths of our Savior in these verses, 1-11, then meditate on the inexpressible great truth in v. 12, "made intercession for the transgressors," and he is to-day pleading with the father in behalf of sinners.

Triumphant o'er the powers of hell,
He burst the bars of death,
And brought immortal vigor down
To every child of faith.

Then why, my soul, in darkness sit?
Why 'neath the burdens bow?
A full salvation he would give,
And he would give it now.

Learn:

1. We should be careful that we despise not

the offer of such a Savior, v. 3. Ref.: Luke 10, 16; Rom. 10, 2. We should have faith in Christ's death as an atoning sacrifice for our sins, v. 5. Ref. Zeph. 1, 7; Heb. 9, 26.

3. We should make Jesus our example in being willing, if need be, to suffer for the good of others, v. 11. Ref.: 1 Pet. 2, 21; 2 Tim. 2, 12.

4. Christ is the only hope of Salvation, v. 12. Ref.: Acts 4, 12; Heb. 2, 3.

Lesson 12. December 20th.

THE GRACIOUS INVITATION.—Isaiah 55, 1-11.

GOLDEN TEXT:—Ho, every one that thirsteth, come ye to the waters.—Isa. 55, 1.

With what a gracious invitation, does the prophet come to us in to-day's lesson! This chapter breathes forth the very soul of gospel invitation and entreaty. During the past lessons of the quarter we have had opportunity to become familiar with the nature of the sins of the Jewish people; in our last lesson we had portrayed to us God's method whereby freedom might be obtained from the guilt of sin; and it is, therefore, proper that the to-day's lesson should be an invitation to seek the offered salvation.

It appears, that the prophet, seeing the promise made for the salvation of lost man, (chap. 55,) and such gracious purposes of God revealed in respect to the enlargement of Zion by the conversion of vast nations, (chap. 54,) can not but break forth in these invitations and entreaties. How his emotion overflows under the power of this momentous and glorious truth—salvation—freedom for all who will be long to see his people come in thronging hosts to these abundant supplies of living bread and water! Hence he bursts out:—"Ho every one that thirsteth, come." We should not study this lesson as though it concerned the Jews only, but as a special personal invitation.

The nature of this invitation may be learned from v. 1-2. It is to every one. The offer of salvation is in no sense restricted. It is free to all.

What may be received by following this invitation can be learned from v. 1-7. Satisfying food and drink. That which is good; a feast of the richest spiritual blessings for the soul—"delight itself in fatness." Mercy and abundant pardon, v. 7. Life for the soul and an everlasting covenant, v. 3.

How these blessings can be received may be learned from v. 1-7. 1. By inclining the ear, v. 3. 2. By hearing, v. 3. 3. By coming, v. 3. 4. By calling, v. 6. 5. By forsaking wicked ways and unrighteous thoughts, v. 7. 6. By coming "poor and needy," "weak and wounded," "as we are." The way to God is through faith in Jesus Christ. Call upon him while he is near—God comes very near to us when we become alarmed for our sins. He comes near to call from the pulpit, in every warning of conscience. It is then, too, that we should seek him, by showing repentance for sins, as he may then be found, v. 6.

A surety for these promises may be found in v. 8-11. "For my thoughts are not your thoughts." This wondrous plan of saving lost mankind could have originated only in the thoughts of God. Man in no way could have found salvation outside of Christ, so neither could he have found a plan of salvation. The plan lay in the thought of the Almighty from the foundation of the world. The comparison between heaven and earth, v. 9, shows that the love and mercy of God in Christ, overflows beyond anything conceivable to the mind of man. And as the earth without rain and snow, would be stripped of verdure and vegetation, so would man, without the gospel, be desolate, destitute of life, hope, growth and

true beauty. "So," assures us God, "shall my word be that goeth forth out of my mouth." The gospel shall do its work,—shall not be taught and preached without effect. It imparts a regenerating power, working an entire change on the face of the moral world. It is the joy of the believer, and the terror of the unbeliever.

Learn a few lessons from this invitation:

1. The choicest things of this life are not to be had for money, v. 1. Ref.: Matt. 13, 44; Rev. 3, 18.

2. The condition on which eternal life is bestowed is that we hear God, v. 3. Ref.: Luke 6, 47; John 5, 25.

3. Christ's relation to us should be that of Leader, v. 4. Ref.: John 10, 3-4; Psalm 139, 10.

4. There is no salvation without a change of heart and life, v. 7. Ref.: Matt. 5, 8; Col. 3, 3-4.

Lesson 13. December 27th.

REVIEW.—Twelve lessons about Prophets and Kings.

GOLDEN TEXT:—Turn ye, turn ye from your evil ways! for why will ye die?—Eze. 33, 11.

Prophets mentioned in these lessons:—Elisha, Jonah and Isaiah. Kings in these lessons: of Israel:—Jehoram, Jehu, Jehoshaphat, Jehoash, (Josh.), Jehoshaphat, of Judah:—Joash, Uzziah, Jotham, Ahaz, Hezekiah. (This does not include all the kings that reigned in this period.)

The lessons of this quarter relate to a period of Jewish history extending over about two centuries 800-500 B. C., and relate to both the kingdoms of Israel and Judah.

The most important event is the capture of Samaria by the Assyrians, in the reign of Hoshea king of Israel.—Les. 8. With the downfall of the capital of the kingdom, the kingdom fell, and the people were carried into captivity 721 B. C.

The prophet of whose history we have the most recorded is Elisha. He dwelt at Samaria and labored to check the progress of idolatry. Two lessons are given relating to the mission of the prophet Jonah. In the remaining lessons Jewish history comes prominently before us. Jehu holds an important place among the kings of Israel, because during his reign idolatry received a very important check.

Of the kings of Judah mentioned in these lessons, Josiah as brought before us in les. 4, may be an example to all children of God, in his love for God's house. But when we read his subsequent history—2 Chron. 24, 17-22, how he forsook the instructions of Jehoiada, and the house of God, and served groves and idols, we should take warning and not pattern after him.

Summary of truths taught in lessons of quarter:

Les. 1. A lesson of God's Care:—If God care for us, we have nothing to fear.

Les. 2. A lesson of Deliverance:—Nothing is impossible with God.

Les. 3. A lesson of Zeal:—God wants us to serve him from the heart.

Les. 4. A lesson of the "Temple" builders spirit:—We should love and care for the house of God.

Les. 5. A lesson of Life and Death:—Our works live after us.

SCRIPTURE SEARCHER.

Promises to those who fear God. We will just tell you where these promises may be found, and expect that you will take the trouble to look them up. They are so precious that it is well worth the while to get the Bible and read them one after another.

Psalm, 34: 7, 9.
Psalm, 103: 11, 13.
Psalm, 111: 10, 3.
Psalm, 147: 11.
Proverbs 14: 26, 27.
Malachi 4: 2.
Luke 1: 50.

The Lord's people are:

Round about Him.—Psalm 76: 11.
After Him.—Num. 32: 15; Song Sol. 1: 4.
Before Him.—2 Chronicles 20: 11.
Behind Him.—Luke 7: 38.
By Him.—Deut. 33: 12.
In Him.—1 John 3: 24.
With Him.—1 Thes's. 5: 10.
In His hand.—Deut. 33: 3.

"The fear of the Lord is the beginning of all wisdom."

In writing for this paper always give name and address. Write with pen and ink if possible and only on one side of the paper. If you would like to write an article for us but feel that you are not capable to give it in proper shape, write it as good as you can and we will bring it in proper shape, if you say so.

DEATHS.

LIVEZEY.—On Nov. 25th, in Philadelphia, after a lingering illness with cancer, Mary, wife of—Livezey, aged 52 yrs., 4 mo., and 21 days. Interment at West Swamp Mennonite Church, on Saturday, Nov. 28th. Rev's A. B. Shelly and R. C. Weaver officiating.

MARTIN.—On the 27th of September, at Clarence Centre, Erie Co., N. Y., sister Louisa G. Martin, oldest daughter of Moses Martin, aged 27 years, 2 months, and 27 days. Our sister, though afflicted for years with a lingering form of consumption, bore all with Christian fortitude and was ever calm and resigned to her Master's will. Some time before her death, she thought that the time of her departure was near, she called the members of the family together and entreated them to walk closely with God, and admonished them to request her companions to make peace with God and lead a Godly life. It was on this occasion when she, though very weak, sang several stanzas of hymns. "We're going home to-morrow," no doubt expecting that by another day she would be at rest at home with her Savior. Her mission on earth was not yet equaled; she revealed to bear further witness for her Master. As the time of her departure was approaching, she said, "I am as helpless as a child, but I am strong in Him who has redeemed me. Weep not for me for I am going home." Her remains were buried in the cemetery of a large congregation. Addresses were made by Bro. Jacob Krebber in German, from Numbers 23, the latter part of the 10th verse, and by E. Smith in English, from Jer. 18. Her sun is gone down while it was yet day.

Les. 6. A lesson of Duty:—We should give heed to God's commands.

Les. 7. A lesson of Repentance:—God calls us to repent of our sins.

Les. 8. A lesson of Piety:—Our aim should be to please God.

Les. 9. A lesson of Trouble:—When in trouble we should call on the Lord.

Les. 10. A lesson on Sin:—God asks us to forsake our sins.

Les. 11. A lesson of Redemption:—Jesus died for sinners.

Les. 12. A lesson of Salvation:—The Gospel invites us to be saved.

Do not let your life contradict your teaching

LIVINGSTONE'S INFLUENCE ON MR. STANLEY.—During a recent interview between Mr. Stanley and a newspaper correspondent, the distinguished and intrepid explorer said: "I have been in Africa for seventeen years, and I never met a man who would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters, were entirely out of my province. But there came for me a long time for reflection. I was out there from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here; is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible. 'Leave all things and follow Me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."—*Christian Herald*.

EDUCATIONAL PROGRESS.—It is apparent that the need of higher grade education is realized more every year, throughout our churches. From different sources we learn that the brethren in Minnesota are about establishing an advanced school, at Mountain Lake, in order to thoroughly teach the young both English and German; and to prepare them for teachers under the influence of the church. We wish the brethren God speed, and hope that above all things the project may prove to the furtherance of God's Kingdom upon earth.

WHAT THEN.—Bishop Warren commenced a sermon recently by relating the following incident: "I was walking up a mountain road the other day, and overtook an old man toiling up the same road. He apologized for being overtaken by a tenderfoot like myself, and said that he was getting old and infirm, and his climbing days would soon be over. 'What then?' I said to him. 'After you have got over the mountains here, will you mount celestial heights?' 'No,' he replied. 'When I die I shall be shovelled into a hole in the ground, and that will be the end of me.' That prospect must have been a very gloomy one to the aged traveler, but even that is bright compared with the terrible condition God has warned us is reserved for the unbelieving and impenitent after death.

DON'T JEST WITH THE BIBLE.—A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was the response.

Surprised and deeply pained he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—*The Life Boat.*

SAVED OR LOST.—The reason why so many people do not know whether they are saved or not is that they never really know that they were lost. They never had that awful truth driven home into their souls. They never knew or comprehended how utterly they were ruined; and as they did not know whether they were lost, they can not expect to know very clearly whether they are saved or not. A knowledge of the great fact of man's utterly ruined and lost condition, serves as a preparation for comprehending the glorious fact of salvation by grace and redemption through the cleansing of the blood of Jesus Christ. Know that you are lost, and then do not rest until you are saved in the Lord with an everlasting salvation.—*Christian.*

A distinguished physician who came over to the church, was reproached for having turned his coat. "It is true," he said, "for I find I have been wearing it wrong side out for seventy years."

I may sometimes tremble on the rock, but, blessed be the Lord, the rock never trembles under me.

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THE MENNONITE.

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PHILADELPHIA, PA., JANUARY, 1886.

NO. 4.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

TRUST IN GOD AND DO THE RIGHT.

BY NORMAN M'LEOD.

Courage, brother, do not stumble.
Though thy path be dark as night,
There's a star to guide the humble;—
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong, or weary,
"Trust in God, and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, nor faction;
Trust no leaders in the fight;
But in every word and action,
"Trust in God, and do the right."
Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school nor fashion,
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward night,
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee,
"Trust in God, and do the right."

For the Mennonite.

THE CHRISTIAN'S CALLING.—The most honorable, the most precious, and the most highly rewarded calling in this life, is the high calling in Christ Jesus. "It is a calling from a low, degraded estate to the greatest and most honorable standing in earth and heaven; for it is a heavenly calling." The call is issued by God himself. Rom. 8: 30; 2 Thes. 2: 13, 14. The call has been officially presented to us by Christ, who called us according to God's own purpose, 2 Timothy 1: 9. God's purpose in view was to lead us from darkness to light; from death to life; from the society of demons into the communion of saints; out of self into Christ, and through Christ to God; to be Kings and Priests to

the eternal God. As the calling is heavenly, so it is holy. Though it will lead us through the vale of suffering, it will lead us up to the height of glory.

Let us then like Paul, "forget those things that are behind, and reach forward unto those things that are before, press toward the mark of the prize of the calling in Christ Jesus." What is the prize? It is peace, pardon, acceptance in this life, and life eternal in the life that is to come. Do you fear or do you doubt? You need not, you must not, you dare not, for "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord." 1 Cor. 1: 9. "Faithful is he that calleth you, who also will do it." 1 Thes. 5: 24. Walk therefore worthy of the calling, so as to be enabled to enter into the fullness of eternal life. We shall surely reap if we faint not. (1.)

DIFFERENT DESIRES.—I asked a student what three things he most wished. He said, "Give me books, health and quiet, and I care for nothing more." I asked a miser, and he cried "Money, money, money." I asked a pauper, and he faintly said, "Bread, bread, bread." I asked a drunkard, and he called loudly for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes might meet in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire three things: first, that I may be found in Christ; second, that I may be like Christ; third, that I may be found with Christ."

"Thou the source of all my comfort,
More than life to me,
None have I on earth beside Thee.
None in Heaven but Thee."

MAICE IS A MURDERER.—Do you retain malice? If you do, then let me kindly show you what malice is. Malice is the devil's picture. Lust makes men brutish, but malice makes them devilish. Malice is a mental murderer; you may kill a man and never touch him. Through malice you can do it. But remember a murderer can not enter into the kingdom of heaven. Have you said to your enemy "I will never forgive"—I will forgive but not forget.—It is malice, malice is murder.

HE KNOWS.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping.
The future his mercy will clear;
And what looks dark in the distance
May brighten as I draw near.

It may be the dreaded future
Is less bitter than I think—
The Lord may sweeten the waters
Before I stoop to drink;
But if Mara must be Mara,
He will stand upon the brink.

It may be he is keeping,
For the coming of my feet,
Some gift of such rare blessedness.
Some joy so strangely sweet,
That my lips will only tremble
With the thanks they cannot speak.

Oh, happy, blissful ignorance!
'Tis better not to know;
It keeps me still in the gentle arm
That will not let me go,
And hushes my soul to rest
On the breast that loves me so.

For the Mennonite.

THE SOLOQUY OF A NON-CHURCH GOER.
—I don't go to church. My neighbors
go. Some of our family go. But I don't.
Some don't go, because they say, it costs
them something; but that don't hinder
me, for I smoke away what costs a good
deal more than people give in church
collections. My trouble is with my eyes—I
have sore eyes—weak eyes—the light hurts
them—the light of truth.

I suppose Jesus meant such as me when
he said, "That light is come into the world,
and men loved darkness rather than light,
because their deeds were evil. For every
one that doeth evil hateth the light, neither
cometh to light." And yet I confess this
is strange.

I was last night beside neighbor Smith's
sick-bed. He said his physician had just
called and gave him light as to his disease,
and told him if he had postponed seeking
medical advice a little longer his case
would have been incurable. Oh! he seem-
ed so glad to get this light. But, I too
am sick—sin-sick. Have been so a long
while. Yet I am afraid to get light as to
my condition or salvation. Strange! very
strange! isn't it?

Then too, I met Friend Perkins who
told me of a narrow escape he had made.
He had spent his all in buying a house
and felt satisfied that all was right; but
when he went to have his deed recorded,
a friend disclosed a plan that would have
made the deed worthless. The light of
truth didn't seem to hurt his eyes a bit.
It troubled him a little while, until he se-
cured a clear title. Now he seems happy.
I have been hoping for mansions above
while I have no "title clear." I am afraid
to go to church, for fear the light may

show me my mistake, and how I may be
made sure that I am provided with a home
in the long *For Ever of Eternity*. This too
is strange.

An old proverb says, "A stitch in time
saves nine." I remember how my wife
saved me a costly suit of clothing by
putting in that "stitch in time." And
now amid the hum of her sewing machine
the tolling bell is sounding out the solemn
fact that time is flying by—that neighbor
Jones has gone—and I too may soon fol-
low. To save clothing that covers a body
so soon to be laid in the coffin we hurry to
get in that "stitch in time," but to be
saved oneself we let time flee away until
in Eternity the cry is heard, "The harvest
is past, the summer is ended, and I am not
saved."

F. M. LONG.

THE MINISTRY OF SILENCE.

The ability to speak wisely and well is a
great gift, but wisely to refrain from speak-
ing is oftener the evidence of a superior
mind.

We can never estimate how much we
owe to those who conceal from us that
which would give us unnecessary pain,
who bury in their own bosoms the unchar-
itable insinuations of a rival or the rum-
ored suspicions of a friend, whose lips
refuse to repeat the calumny which has
reached their unwilling ears.

In warfare some defend the citadel
while others make the onward charge, and
so, in the church militant, to check the
contaminating influences of evil, to drive
back the slander to its unhallowed source,
is fitting work for a soldier of the Cross.
The young especially would do well to en-
gage in this work, by resolving never to
repeat an impure story or an irrelevant
remark, but to cover with the mantle of
silence all that has a tendency to defile.
St. Paul warns Timothy against foolish
jesting, which is not convenient, and how
much the warning is needed in our day.
The conversation of most young people is
characterized by a lightness and frivolity
which, making due allowances for the
buoyancy of youthful spirits, all right-
thinking people must deplore.—*The Pioneer*.

One of the first literary men of the
United States, after speaking on the sub-
ject of temperance, said: "There is one
thing which, as you visit different places,
I wish you to do everywhere, that is, to
entreat every mother never to give strong
drink to a child. I have had to fight as
for my life, all my days, to keep from dy-
ing a drunkard, because I was fed with
spirits when a child. I acquired a taste
for it. My brother, poor fellow, died a
drunkard. I would not have a child of
mine take a drop of it for anything. Warn
every mother, wherever you go, never to
give a drop of it to a child."—*The Pioneer*.

BRING A SHOVEL.

Three thousand men all at work on a
huge bank of snow, all in motion, intense-
ly in motion, trying, struggling, agonizing
in their efforts to get that great mound out
of the way. There they pant, digging,
digging, for underneath over twenty peo-
ple are buried by the avalanche, buried in
their homes, buried on the street, buried
in some hall of pleasure, buried in some
mart of business, all under that Austrian
avalanche. Quick! Clear away the snow.
Ah, there is a hat! It is a sign of some
one beneath. Make no tarrying. Lay
hold. Is there a spare shovel? Lay hold.
The digger's own brother or sister, father
or mother, son or daughter, may be under
the garment that has just come in sight.
Work away intensely now!

Buried beneath an avalanche! How
much it means, not alone in Austria, where
the above happened, but all over the earth!
That great avalanche, sin, has rolled down
upon us. Not a soul on the earth but in
some way has been struck by it; not a na-
ture but has been damaged. Every life
shows the bruises made by this sin-ava-
lanche. Some are under it to-day, not
above it. They may be in business, and
yet covered up. Doing business under an
avalanche! They have invited self to
come in and God to step out. They are
buried under a mass of selfish plans, self-
ish cares, selfish pursuits, given to these
things and immersed in them. They may
be in the halls of selfish pleasure—rioting
under an avalanche, trying to make merry
when this great incubus of death is upon
them! That young man stealing out of
some place of licentious pleasure, he has
been struck by the avalanche. That mis-
erable drunkard, he is under the avalanche
of appetite. God help him! And how
many who feel not the solicitations of ap-
petite or avarice are under an avalanche
of sinful indifference to God. They are
unwilling to act, unwilling to think even,
and all the while the suffocating stupor of
death is upon them.

Who will not lend a helping hand and
attack this avalanche? God help them!
You help them. God helps through you.
Has any one a word to say or write, a hand
to stretch up to God in prayer, a hand to
stretch out to his fellow in active help?
Who will bring a shovel and go to work?
Only a shovel! It is true a shovel is
not a cartful, but it leaves that amount
less to be removed by the next laborer,
and then shovelfuls make the cartful.
Work away. Say your one word to that
tempted young man. Reach out your
hand, though it count only one, to your
neighbor in trouble; it will be prized if
there be warm blood, if there be heart in
it.

The avalanche may be near you in your
own home. Your brother may be under
that great wrecking mass, and if not, it is
Christ's own prodigal brother, for whom
he died and whom he yearns to save.
Take that shovel. Work away. Save,

save from the horrible death of the ava-
lanche. E. A. RAND.

CHURCH AMUSEMENTS.

The church has gone into the amuse-
ment business, largely. In the days of
primitive simplicity it was thought that
the world and Satan had a monopoly in
that line. This, however, is "an age of
progress," so called, and the church has
entered the market, and is in competition
with those great caterers. The discovery
has been made that the church, in order
to hold its young people to its altars,
must provide for the natural craving for
amusement. It is used to be held that
Jesus and his work furnished ample re-
sources to meet the loftiest aspiration of a
of a saved soul. It was often sung—

"Thou, O Christ, art all I want,
More than all in Thee I find."

That sort of sentiment is now thought
to be not up to "the times." Sad as it may
appear, judging from the new order of
things, Jesus is not equal to the occasion.
A little amusement must be thrown in.
In order to keep people from the theatre
and opera, our churches must be made
into semi-theatres and semi-operas.

But this is serious business—dreadful
business. It is destroying our young
people, rendering them unfit for true
spiritual exercises. We must hear an
open testimony against the deadly work,
everywhere. We must counsel every real
friend of Jesus resolutely to discounte-
nance these church amusements. Be kind,
but firm. Loyalty to Jesus demands it.
Give your money liberally for every laud-
able church object—but stand aloof, pos-
itively and evermore, from the unholy festi-
vals.—*Guide to Holiness*.

THE FUTURE.

A lady had written on a card, and placed
it in her garden house on the top of an
hour-glass, a beautiful and simple stanza
from one of the fugitive pieces of John
Clare, the rural poet; it was at the season
of the year when the flowers were in their
highest beauty:

"To think of summers yet to come,
That I am not to see;
To think a weed is yet to bloom,
From dust that I shall be!

The next morning she found penciled on
the back of the same card:

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that *can* die shall be dead,
That I must die no more!
Ah! where will then my portion be?
How shall I spend eternity!

The Mennonian Church is first and the
United Presbyterian Church of Scotland
is second in the list of denominations most
devoted to foreign missions.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

THE DANGERS OF THE NIGHT.—"What of the night?" Night furnishes relief from the toil of the day. Night is the time when home is made joyous by the family being assembled together. Night has its beauties, yet it is beset with many dangers. Let us name a few by way of giving warn-

ing. Too many of night's hours are spent in revelry, and the body is robbed of its necessary amount of sleep. Many are compelled to toil by necessity through the long and weary hours of the night, but they soon disappear from the earth. Some indulge in dissipation during the night, but it does not last long, and they are stricken down by grim death—in the midst of sin.

Another danger arises from social habits. Men engage in business during the day and are prone to spend their evenings in lodge and club-rooms. Their children follow their example, and the result is that their homes are broken up, and rendered unfit to be called homes. Another serious danger threatening the young is the attendance of theatres and the public places of amusement. A few actors may be noble, but the great majority are wholly corrupt. A reformed actress once said, "Before the foot lights everything is lovely; behind the curtain it is hell."

Another danger is found in the bar-rooms and saloons. In the night the habit of drinking is commenced by the young and is there fostered, until, emboldened by frequent draughts of the flowing bowl, they dare to come out in the broad daylight.

Crime and licentiousness select the night for their operations, and it is then that the evil deeds are committed. That parents are not aware of the dangers of the night is seen, from the fact that so many children are running loose, as it were. Look at the great army of children allowed to run the streets at night, when they should be peacefully sleeping in their beds at home. It is a strong expression, but true, nevertheless, that such children grow up as bad men and women. That parents would for once realize a sense of their duty towards their children and try to properly guard them from the "dangers of night."

G.

DO YOUR CHILDREN ATTEND CHURCH.—Do your children attend church service with you parents? If not, why not? How early do you rise on Sunday morning? Early enough to get both yourself and your children ready for church? Parents, if you are in real earnest about your children's welfare, you will have very little

trouble in getting them to attend public worship; but remember you must not wait to begin when the children are half-grown. Get up in time. Bring them when they are little and you will rejoice in old age. The first time a child is taken out of the house, it should be taken to public worship, and then continue to take them. Children thus brought up in the church, under proper home-training will become the men to work in Christ's kingdom. Try it, parents, and you will never regret it.

PARENTAL FALSEHOOD.—"Father tells wrong stories; don't he, Emery? Didn't you hear him say to Mr. Ballard, yesterday morning, that he paid two hundred dollars for the new horse, when he told mother the night before that it only cost him a hundred and twenty-five? And don't you know he told him, too, he should be obliged to ask him sixty dollars per acre for that farm land, which was just what it cost a year ago; when I saw father pay money for it, and I know it was only forty? And then to shut us up here, because I told him we came directly from school, when he happened to see us stopping by the wayside! Oh! didn't he look stern when he said he would not have any lying boys about him? I wanted to ask him why he told Mr. Wells this morning, he was a faithful friend to him, and would do anything to favor him, and then turn around the moment he was gone, and say he despised the man, and would not do him a good turn to save his life; and when mother remonstrated a little, he said, 'Oh! polley, my dear; Mr. Wells is a man of influence.' Parents, guard well that you tell the truth, at all times, and you can rest assured that your sons and daughters will follow your example.

There are anxious souls who seem to themselves never to have done anything for the Master, who might be comforted a little if they could only realize how important is the work of light-bearing. Many a neighborhood, now forced to be outwardly respectable by the presence of a few God-fearing men and women in its midst, would break out into open and flagrant wickedness if that restraining and enlightening presence were to cease. But wherever God's children are, the light shines, and the workers of iniquity are forced to hide their evil deeds. It is a deed worth doing to flood the streets at night with the electric light; but it is a deed far better worth doing to let one's Christian light so shine that evil men will fear to bring their evil deeds to the brightness of its shining; for the light of a little band of Christian men and women is worth more, to keep a community pure, than all the light of all the lamps ever invented.—Selected.

Wait on the Lord, he will supply you; wait for the Lord he will deliver you.

A BIBLE POEM.

The following poem, formed from different Bible texts, is worth preserving:

Cling to the Mighty One,	Ps. 70: 19.
Cling in thy grief;	Heb. 12: 11.
Cling to the Holy One,	Heb. 7: 11.
He gives relief;	Ps. 116: 6.
Cling to the gracious One,	Ps. 116: 5.
Cling in thy pain;	Ps. 4: 4.
Cling to the Faithful One,	1 Thess. 5: 25.
He will sustain.	Ps. 4: 24.
Cling to the Living One,	Heb. 7: 25.
Cling to thy woe;	Ps. 86: 7.
Cling to the Living One,	1 John 4: 16.
Through all below;	Rom. 7: 38-39.
Cling to the Pardonng One,	John 14: 27.
He speaketh peace;	John 14: 23.
Cling to the Healing One,	Exod. 15: 25.
Anguish shall cease.	Ps. 117: 27.
Cling to the Bleeding One,	1 John 2: 25.
Cling to His side;	John 20: 27.
Cling to the Risen One,	Rom. 6: 9.
In Him abide;	John 15: 4.
Cling to the Coming One,	Rev. 22: 20.
Hope shall rise;	Titus 2: 13.
Cling to the Reigning One,	Ps. 97: 1.
Joy lights thine eyes.	Ps. 16: 11.

WATCHING THE CHILDREN.—Each mother or teacher is an agent of Divine Providence, says a clergyman. Now, what is said of Moses holds good of any child. Each child is a great trust, and "she who guards and preserves one soul saves a whole world." Each mother and teacher, each tender guardian of a child ought to act as a messenger of Divine Providence, and who knows what influence she may be destined to wield by the task assigned her? Who can tell but she may be destined to mould the soul of a genius who is to flood humanity with new light of Heaven, or to kindle a flame which is to reveal to the world new summits of bliss and rectitude? In order to perform their duties parents and educators ought to manifest two chief angelic qualities. First—Patience in waiting and watching the child's progress, and, second, kindness and sympathy in penetrating and following up the nature of the child. Few mothers know how to deal with their children. The more love they feel for them the less patience they show. They want to mould and fashion them as though they were a piece of wax and had not a soul, an image of God, with an individuality of its own, which requires to be studied and fondled out. The chief fault in training lies in overdoing, in having rules and prescriptions ready to shape character, life, purpose and destiny of the child. Your cast iron moulds harm and ruin all genuine greatness.

THE CHURCH IN THE HOUSE.—A family in which the worship of God is observed, morning and evening, may, in a subordi-

nate sense, be called "A Church in the house." The following is an instance of the advantages of family worship: An old servant of a respectable family, having been constrained to give herself to the public profession of the Gospel, by commemorating with a Christian Church the dying love of Christ, said that she was first excited to give religion a serious attention by the habitual observance of family worship. Here her mind was prepared to receive those impressions which laid the foundation of permanent religious character, and "a good hope through grace."—*Biblical Museum.*

ADVISE TO A PIOTUS WIFE.—A German lady who for many years was a sincere follower of Christ, but whose husband was not a Christian, was very much afflicted on his account, and told her pastor that she had done all in her power in persuading and beseeching him to turn from his sin and folly, but all to no avail. "Madam," said he, "talk more to God about your husband and less to your husband about God." A few days after, the lady called upon him, full of joy that her prayers to God had been heard, and that a change was wrought upon her husband.

MAKING A HOME.—I might ask you, "What is it that makes a home?" and you would answer, "A mother's love." You know what it would be to spend one of your winter evenings in a chamber without a fire on the hearth or a carpet on the floor; even though the furniture was costly and friends congenial, nothing could impart the lacking comfort or diffuse the wanted radiance. And in this wintry world a tender mother's love, and a pious mother's care, are the carpet on the floor and the blaze on the hearth. They make the home; and to life's latest moment they mingle in every picture of pre-eminent happiness.

KINDNESS.—Who ever did a real kindness for another without feeling a warm glow of satisfaction creep into some shady corner of the heart, and fill it with sweetness and peace? It is like tying a knot of violets and mignonette into the button-hole, just where their perfume may rise deliciously to our sense all day. And what a pleasure it will be, when the present trouble is over to remember that even in the darkest days, we found time and inclination to give other persons some portion of that tenderness, or practical helpfulness which was the overflow of that generous spirit which finally bore us through it all to a happy and peaceful ending. "Rejoice, and weep with them that weep."

Whatever you do for the Lord, do in the name of the Lord; that is, referring to his authority, expecting his blessing, and seeking his honor.

FOR THE CHILDREN.

SPEAK GENTLY.

Speak gently! It is better far
To rule by love than fear.
Speak gently—let no harsh words mar
The good we might do here!
Speak gently! Love doth whisper low
The vows that true hearts bind,
And gently Friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the careworn heart;
The sands of life are nearly run—
Let each in peace depart.

Speak gently, kindly, to the poor:
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring: know,
They may have toiled in vain;
Perchance unkindness made them so:
Oh win them back again.

HE DID NOT SLEEP ALL DAY.—Peter and John met their lame man at the gate Beautiful of the Temple. I first met mine at the gateway of a place where prayer is wont to be made. He is not so lame as the alms-seeker of Jerusalem, for he can hobble about with the help of a crutch. But he is almost as poor, although, I think, he never asks alms. He sells a few religious newspapers, and keeps house for himself and his son, the latter a lad in the employ of a business firm. The housekeeping is on a limited scale, indeed, for the lad's wages are small, and a dollar or two a week would cover all the profits realized by selling newspapers. Sometimes I miss my friend from his place at the gateway. Last winter the cold weather was at times too much for him, especially when the streets were slippery. On one very slippery day he was out and about, however, and unusually active. So next day I asked him how he had managed to get around with so much confidence. "Oh," said he, "I just prayed to God before I started to keep me up, and I did not slip all day." That was his secret one worth finding out, surely. How many of us are prone to slip along life's devious ways; how soon we fall into evil! One of old, who realized this, prayed to God, "Hold up my goings in thy paths, that my footsteps slip not." That is a good every-day prayer, and surely if we prayed more we should be saved many a slip.

REV. R. M. OFFORD.

A CHILD TEMPTED TO DISOBEDIENCE.—A boy was once tempted by his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father should find out that you had taken them, he is so kind that he would not hurt you." "For that very reason," said the boy, "I ought not to touch them; for though my father may not hurt me, my disobedience would hurt my father."

This was a noble, manly boy, children. He was not afraid of punishment, he was much more afraid of grieving his father. This is the way all good boys and girls must be. The child that grows up with that love and respect, will once become a good man or woman; and what is more, they will live in God's favor and in eternity be Kings and Priests with God in Heaven.

BE PUNCTUAL.—Punctually may be considered a debt. If we have made an engagement with a person to meet him at an exact time, we owe it to him not to hinder him from fulfilling some other engagement, or from entering on some important labor. Those engaged in Sunday-schools, whether teachers or pupils, should not hinder each other by arriving late.

Some of the most eminent men have been very remarkable for this excellence of punctuality. Melancthon, the friend of Martin Luther, not only fixed the hour, but the very minute of his engagements, and expressed his grief when his friends disappointed him. George the Third of England imitated his example, and often refused to see those, even on important business, who came a few minutes beyond the specified period. Admiral Lord Nelson used to say that he owed all his honors to his rigid punctuality. And our own illustrious Washington was as remarkable as any of these great personages, and with great dignity would reprove those who failed in the duty. We once knew an eminent Christian minister who was remarkable for attention to his engagements, and when the clock had once struck and he was absent from his post, every one said, "The clock is too fast," which really proved to be the case.

A poor Sunday-school boy was an apprentice, and for several years passed a certain store every morning as the neighboring church clock struck six, at which time a very precise old merchant always took down the shutters of his store. Each bowed as Joseph passed, each giving the salutation, "Good-morning, sir," beyond which they never spoke to each other. What, think you was Joseph's surprise when he learned that the old gentleman had suddenly died, and left him his whole business and stock. By this punctuality our young friend came into possession of property which ultimately grew to more than a million dollars, with which, it is pleasant to add, he did a vast amount of good. *Be punctual.—Child's Paper.*

PUT YOUR TRUST IN GOD.—"Mother," said a little girl, what did David mean when he said, 'Preserve me, O God, for in thee do I put my trust?'

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"O! yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous—just those two loose planks laid across, and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" again asked the mother.

"Yes, ma. She stopped a minute, as if she were afraid to go over, and then looked up to her father's face, and asked him to take hold of her hand, and said, 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"Well, my child said the mother, 'I think David felt just like that little girl when he wrote those words you asked me about.'

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods, but he had come to some difficult place in his life; there was some trouble before him that made him feel afraid, and he looked up to God, just as that little girl looked to her father, and said, 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'

And here we see what David means when he says, in the fifty-sixth psalm, 'What time I am afraid I will trust in thee.' The thought of God's presence took away his fear and gave him comfort. This helped him to learn the lesson of truth.—*Young Reader.*

THAT BOOK.—"Toss me that book," said a boy to his little sister. "It isn't a book," said Miss Three-year-old. "It is the Bible and it isn't to be tossed."

That was a lesson in reverence for her older brother to learn. Charlie's Latin grammar, the stories and histories on the centre-table, even that illustrated edition of Longfellow's poems—all these were books, according to the little maiden's idea; but the big volume out of which papa read in the morning, and the morocco one with gilt clasps that mamma carried to Sunday-school, were not books—they were Bibles. Sometimes, perhaps, when

mamma was not looking, she might venture to toss a book that did not have pretty covers, but the Bible never.

We like the way this little girl revered the Bible. It is not a common book. It is the Book of books. When we receive little presents from our friends, we value them very much in proportion as we love the givers. So should we value the Word of God, his present to us, so highly that, no matter how simple the covers that enclose it, we shall always desire to take the best care of it, and allow it to serve no ignoble purpose.—*Selected.*

SCRIPTURE SEARCHER.

ISAIAH XXXV.—Now children take your bibles. Turn to Isaiah, chapter 35. This chapter has but ten verses, but it is a most beautiful chapter, and interesting as well. I trust we can study it together with profit. The word "shall" occurs twenty-two times. Now read the chapter through, and count the "shalls." Now begin again and see what the "shalls" mean. You will notice that they always preface a promise of comfort or joy to God's people who walk in the way of holiness. The "shall" of blessing and comfort occurs nine times. See verses 1, 2, 3, 6, 7, 8, 9. The shall of deliverance occurs eight times. See verses 7, 8, 9, 10. The "shall" of joy occurs five times. Verses 1, 2, 10. There are thirty-five clear promises altogether in these ten verses for the welfare of God's wayfaring men.

HOLD FAST.—Hold fast to that which is good. 1 Thes. 5, 21.

Hold fast to the form of sound words.

2 Tim. 1, 13.

Hold fast to the faithful word. Titus 1, 9.

Hold fast to the confidence and rejoicing of the hope. Hebrew 3, 6.

Hold fast to our profession. Hebrew 4, 14.

Hold fast to the confession of our hope.

Hebrew 10, 23.

Let us have grace, and hold fast to it, whereby we may serve God acceptably with reverence and godly fear. Hebrew 12, 28.

GOLDEN THOUGHTS.

Every trial says, Go to Jesus; go now.

The Lord may lead you round, but he will lead you right.

A desire to love Christ springs from the love of Christ to us.

Growing Christians are little in their own eyes; growing Christians are less than nothing.

When you are quite content to bear what God has laid upon you he will soon remove it, or show you that it is a real blessing to you.

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A writer in the *Herald of Truth*, who has lately traveled through parts of the State of Tennessee, after describing the country and the cheapness of the land says: "The people seem to be social and neighborly, but there is no church there of our faith. This is one great objection to any of our people moving there, even if they would like it otherwise. I think when we start out to look up a location for a new home, we ought to take the poet's advice: 'Let religion be our chief concern', and not select a place where there is rich, good pasture and plenty of water, regardless as to the kind of neighbors we shall have, or the social, moral and spiritual privileges we shall be permitted to enjoy. This was Lot's great mistake, and behold the consequences!—He had to flee for his life, after his righteous soul had been vexed from day to day with the filthy conversation and unlawful deeds of his wicked neighbors. A Christian exposes himself to considerable danger when he moves far away, among wicked men, with the expectation of converting them. If he is not well armed with the Spiritual weapons, they—to his sad disappointment—will pervert him."

There is an abundance of truth in what the above writer says; and although we would not dissuade any of our people, who think they can better their condition by moving to places, where land is plenty and cheap, from doing so, we would however advise such before deciding to move to a certain place, to ponder well, what religious and spiritual influences and privileges may be enjoyed there, and whether settling in such a place will be to their and their children's spiritual good, as well as to their temporal welfare.

A VISIT TO OUR BROTHERS IN NEW YORK AND CANADA.—It was our happy privilege to spend the month of November with our brethren at Clarence Centre, N. Y., and Clinton, Ont., Canada.

At Clarence Centre we attended the sessions of the Western Mennonite Con-

ference, a report of which will be found in another column. We here formed a brotherly acquaintance with many warm-hearted and earnest brethren, and gladly greeted our Western co-laboring brethren from Ohio, Indiana, Illinois, Missouri, Iowa, Kansas and Indian Territory.

From New York we went to Ontario where we visited our brethren and relatives. We here found Bros. A. K. Hunsberger, Daniel Hunsberger and Abraham Rittenhouse laboring in the Lord's vineyard. We had the pleasure on four different occasions to preach the Word in the Mennonite meeting houses and once in the Evangelical, during our visit.

During our stay with the brethren, a minister and a deacon were chosen and ordained. The lot for minister fell on Joseph Wismer and for deacon on John F. Rittenhouse. May the Lord be with, and sustain the brethren in their work for his glory, and may our stay with them have a mutual and lasting blessing. F.

A WORD TO OUR MINISTERS AND MEMBERS.—This is the best season of the year to solicit subscriptions and we trust that you will help to make, by God's help, the mission of the MENNONITE successful. The subscription price is so low that none need to offer an excuse. Several friends of the MENNONITE have subscribed and ordered it sent to several poor persons, hoping that it may do them good. This is a good example and well worthy of imitation. Who will be the next to follow?

Every word spoken is a seed sown in somebody's heart which may be expected to prove fruitful, and will bear either figs or thistles, tares or wheat. The seed is a little thing to grapple with, but the crop, alas! is beyond our control. If we hear an unkind word spoken in anger, or a careless remark that would wound a sensitive heart, or rouse the demon of passion in some strong nature, let us not pass it on; perhaps, ere long, the speaker would give much to recall it, and by repeating it we injure two parties. It would be well for us all to take heed what we hear, and select from it what we repeat, that we may become channels of good and not of evil to our fellow creatures.—*The Friend*.

SUNDAY is the beautiful river in the week of time. The other days are the troubled streams, but the pure Sabbath flows on to eternal rest, chanting the sublime music or the silent throbbing spheres and tuned by the pulsations of the everlasting life. Beautiful Sabbath river, glide on! Bear forth on thy bosom the poor, tired spirit to the rest which it seeks, and the weary watching soul to endless bliss.

The Lord thinks nothing too good for you if it will make you holy; or too great, if you can use it to his praise.

CHURCH NEWS.

THE WESTERN ANNUAL CONFERENCE.—This Conference held its yearly session at Clarence Centre, Erie Co., New York, on Nov. 2-4, 1885. The opening address by Bro. S. F. Sprunger had Acts 9, 31, for its basis. He stated that the time of peace which the Church then enjoyed was something for which they thanked God, and in which they increased and strengthened in everything that was good. When a church desires persecutions for its purifications, it is a sign of a sickly condition. When Christians engage in controversy it is no persecution. When Paul and Peter sharply contended with one another, they did not persecute each other. Yet some people imagine themselves persecuted when others contend with them in regard to some points of doctrine and usage.

The organization resulted in the election of Chas. Krehbiel as President and M. S. Moyer as Secretary. Churches were represented from the following states: Kansas, Missouri, Illinois, Iowa, Indiana, Ohio, New York, and Canada. Other brethren present, but not representing churches, were by vote of the Conference allowed one vote each.

Among the various subjects discussed and acted upon, that of Home Missions may be regarded as the most prominent. Bro. J. S. Hirschler's labors at Hillsboro, Kan., have resulted in the organization of a church at that place. But as the number of members is small and these are mostly poor, they sought further assistance from the Conference, and requested that Bro. Hirschler be permitted to remain in their midst. This was conditionally granted.

A resolution was also passed recommending ministerial delegates to visit congregations and brethren on their way to and from conference.

The question whether it was Scriptural for a man to marry his deceased wife's sister was discussed, and then referred to Bro. C. J. v. d. Smissen to be answered in the *Sundebelt*.

The conference decided to hold its next session in the state of Missouri, allowing the congregations in Monticau and Hickory counties to decide in which congregation it is to be held. After the usual closing resolutions the conference adjourned.

Services were held in the German and English languages on Sunday previous to the Conference and on every evening during its sessions. M. S. M., Sec'y.

On the 12th of November, last, a minister was ordained at Landis Valley meeting house, Lancaster county, Pa. Five brethren were presented, and the lot fell on Bro. Adam Brenneman. We pray God may give him strength and wisdom to faithfully fill the important calling.—*Herald of Truth*.

During the past summer a Sunday-school was held at Gehman's Meeting-house (Old Mennonite), near Telford, Bucks Co., Pa. The school was closed for the year about the last of November. The *Herald of Truth* says, "This school was organized last spring as a purely German school, but during the summer a part of the school were instructed in the English language, and the probability is that in the future the English language will be used more than the German."

GERMANTOWN.—Work in the congregation and Sunday-school is making progress slowly. The members are encouraged and become more active as new ones enter. The Sunday-school is increasing in numbers and interest. A year ago only half a dozen children were in regular attendance, now there are more than forty. Quite a large addition of books has been added to the library. The preaching services held every Sunday afternoon are better attended. The Sunday-school, as all Sunday-schools will, helps to increase the interest in the church. On Sunday, December 13, two persons were baptized upon the confession of faith, and received into the membership of the Church. The Lord willing, communion services will be held here on Sunday, Dec. 27. Brethren pray for us that the Mother congregation of American Mennonitism may once more prosper to the glory of God and the salvation of souls.

DEEP RUN.—We had the pleasure of having a week's visit from our dear Bro. J. H. Oberholtzer. On Sunday, Dec. 13, he preached a very pointed and practical sermon from Isaiah 43, 24-25. The aged brother is still hearty, and when he takes the pulpit for his favorite work, spreading the glad tidings of salvation, he gives evidence of his strength with the Word. We also had a very pleasant visit on Monday and Tuesday, Dec. 14, and 15, from Bro. N. B. Grubb, of Philadelphia, one of the editors of the MENNONITE. The brother gave one of his interesting Bible readings on Monday evening, taking for his subject: "Personal Responsibilities," followed by a very practical sermon in English. On Tuesday morning the brother preached an edifying sermon in German from 1 Tim. 4: 12, 13. The services were participated in by Bros. J. H. Oberholtzer, Samuel Godshalk and Allen M. Fretz. On Tuesday evening the brother gave another interesting Bible reading at the house of Bro. Eli Fretz, taking for his subject, "Self-consecration." We should be glad to have the brother pay us another visit soon. Our S. S. which was very successful during the past season, will close on Christmas-Day, with an appropriate exercise, till April. A Bible-class service will be held instead during the winter. A catechumen class will be organized about New Year.—*Cor. Mennonite*.

BRO. D. B. HINSCHLER, agent of our Publication house at Berne, Indiana, is at present visiting our Eastern Churches to solicit subscriptions for our German Church papers and take orders for books held for sale at our bookstore. May abundant success accompany his labors amongst us.

CHRISTMAS FESTIVALS. In both the West Swamp and East Swamp churches interesting Christmas festivals were celebrated by the Sunday Schools. The festival of the West Swamp School was held on Christmas afternoon and the one at East Swamp on second Christmas evening. Both festivals were well attended and the exercises, which were very similar, consisted in singing, responsive readings, and recitations. Addresses were delivered at each festival by the pastor and Bro. John B. Baer from New York City.

MISSION DEPARTMENT.

THE INDIAN QUESTION

is discussed by General J. D. C. Atkins, the Commissioner of Indian Affairs, in his report, from the same standpoint as that which is now held by the most eminent men of both parties. General Atkins sees but one way of solving the problem. He says: "They must abandon tribal relations; they must give up their superstitions; they must forsake their savage habits and learn the arts of civilization; they must learn to labor and must learn to rear their families as white people do, and to know more of their obligations to the Government and to society. In a word, they must learn to work for a living, and they must understand that it is their interest and duty to send their children to school. When the farm and the school have become familiar institutions among the Indians, and reasonable time has intervened for the transition from barbarism or a semi-civilized state to one of civilization, then will the Indian be prepared to take upon himself the higher and more responsible duties and privileges which appertain to American citizenship. There are in the United States, exclusive of Alaska, about 290,000 Indian souls. Of that number there are in the five civilized tribes in the Indian Territory 64,000. There are in New York 4970; in North Carolina 3100; and there are some in Dakota, Nebraska, Kansas, Wisconsin and Minnesota, and a few in California and the Northwest who are civilized, and still others who can lay some claim to civilization. Exclusive of the five civilized tribes, the Indians have in cultivation 248,241 acres of land, an increase of 18,478 acres over last year."

The above paragraph clipped from a paper where it was given as current events, may be of interest to our readers, as we, as a Church are carrying on Mission work among the Indians. The Commissioner

says: "They must," etc. We know that something must be done and our Government realizes the same fact. The great question that should concern us is how that "must," must be applied. If the Indians must, then we as a Christian, civilized, and enlightened nation must see that they have their promised rights, that the laws are strictly carried out in their favor, that unchristian and unjust agents be removed and punished. In short we must bring them, instead of the sword, the Gospel of Peace to Christianize and civilize them. We as a Church must work and pray for our brethren who are trying to do what must be done. We see by this report how large a Mission field we have and we must truly say, "The harvest is great, but the laborers are few." Let us pray for more laborers, and support them.

HOW TO GIVE.—At a missionary meeting held among the Negroes in the West Indies, these three resolutions were agreed upon:—1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old Negro, almost as rich as all the others put together, who threw down upon the table a small silver coin. "Take that back again," said the Negro that received the money; "it may be according to the first resolution, but it is not according to the second resolution." The rich man accordingly took it up, and hobbled back to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "There! take that!" It was a valuable piece of gold; but it was given so ill-temperedly, that the Negro answered again, "No! that won't do yet! It may be according to the first and second resolutions, but it is not according to the last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the Negro, "that will do, that is according to all the resolutions."—*Bib. Museum.*

The Chinese residents of Singapore, India, have subscribed \$3,500 to the new Methodist mission in that city.

Of \$10,000,000 contributed annually to send the Gospel to Africa and Asia all but one-tenth is contributed by England and America, but the whole amount is not much more than one-hundredth part of what the people of the United States pay for intoxicating drinks,

FROM OUR MISSION FIELD.

The following letter from Bro. Haury, trust will be of interest, and help to make more true, loving and liberal friends for our mission cause.

Cantonment, Indian Territory.

DEAR BRO. GRUBB:—

The box you sent some time ago containing clothing, etc., for the Indian children, arrived yesterday, and with it six other boxes sent by different churches, containing goods for Indians. I desire once more to thank the good friends for so kindly remembering our Indian children in their bodily need, and I hope they are earnestly praying for us that the Lord may give us access to the hearts of those whom, as it were, he has bound upon our hearts, that many of them may be converted. If the Indians have been dispossessed by us of their lands, their homes, yea, and even of their rights, it is our duty as Christians to render an equivalent in bringing them the Gospel of peace and in helping to bring it to them. I know they will not accept it as readily as we would wish they should, but it is our duty only to sow the seed, God must give, and will give the increase, if we are only faithful.

Our work among our Indians is moving on quietly. Owing to Bro. Voth's absence I spent a week in Darlington lately. We have forty-four children in school there, about as many as can be conveniently accommodated. Here we have sixty-six children in school, about half of these are Cheyennes. The Cheyennes, who are located in this vicinity, never had placed any children in school until recently. The school with these Indians is evidently one of the most effectual means in changing the savage and wild heathenish life of these people to a civilized, quiet and useful Christian life. This, however, is true, only then, if, in preference to all other things, the religion of Christ is taught. For I do believe that the Indians can never be truly and permanently civilized without the Christian religion. We find this to be true in the history of all other civilized nations, and the Indian race certainly can not be an exception. Show me an Indian who has accepted Christ as his personal Savior, and I will show you an Indian radically civilized. We may teach the Indian child all the arts of our civilized life; giving him the best educational advantages, and keeping him away from the influence of his ignorant, superstitious and idolatrous people for many years; without a living Christ in the heart such a child, returning as a young man to his people, will soon fall back into the old superstitions and heathenish customs of his race, and will do more harm to his people and to the good work that may be done among the Indians than if he had never been away from home. The Indians are a religious people in their way, religion

penetrates their daily life; almost every act they do is connected with some religious meaning; and they can be civilized only by giving them the true religion, that of Christ.

This being true we dare not overlook other means to bring about this great change in the hearts and life of our Indian people. Our children are taught the common branches of the English language, and industrial education with them is not neglected. The boys are put and taught to work in the field, the garden, and in and around the house. The girls learn to sew, to knit, to mend, to cook and to do most any common house work. Education in industries is now of a far greater value in christianizing and civilizing these Indians than education in literary knowledge. Indolence and laziness is incompatible with true christianity.

Another object in view in our missionary work is to break up the tribal connections and obligations and customs of these people. We endeavor to colonize and locate them in houses. There are now living here about fifteen families in houses, which formerly were occupied by soldiers. Moving into a house, they oblige themselves to have no dances of any kind here; not to take one or more wives to the one or to those they already have; to send their children to school, and to go to work and start a little farm in order to provide for themselves and their families, as also to respect the Sabbath day. Some of these families are doing the best they can according to their knowledge; others are doing not so well. But all have no reason whatever to be discouraged.

Many of the Indians living here attend our meetings which we hold for them and we hope and pray that God's word will do its work in their hearts in due season.

There is still a company of soldiers located here to keep order, a number of these attend meetings on Sundays and our regular chapel-meetings in the evening during the week.

Although we often have to bury many of our hopes, we are not discouraged, knowing these Indians too are endowed with an intellect to be enlightened and a soul to be saved by the power of the Gospel of Jesus Christ, and the day must come when they too shall see this powerful and regenerating truth, acknowledging Jesus to be their God and their Savior. For this we pray, for this we labor and hope, willing to spend and be spent in our Lord and Master's service.

In Christian love your brother,
Dec. 4, 1885. S. S. HAURY.

The receipts of the Methodist Missionary Society for the past year were \$826,828.36, an increase over the previous year of \$95,792.50, and greater than those of any former year by over \$75,000. Their total receipts for the past five years were \$3,626,754.02, and the net increase for these years was \$269,457.

THE SABBATH SCHOOL.

"FEED MY LAMBS."

SHOEBLACK JIM.

A TRUE STORY.

BY A NEW YORK SUNDAY SCHOOL TEACHER.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, I, one morning, saw him standing on a street corner, with his shoe-box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice and the frail form which was swayed to and fro by the latter, biting, December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks and the large brown eyes fast filling with tears as he replied, "Yes, miss, I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day afore yesterday."

"And who is granny?"

"She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

"Did you ever go to a Sunday-school or Band of Hope meeting?"

"Laws, no, miss! I've no time. I has to stan' around all day, and then sometimes gits only a couple of shines; them Italian fellers, with the chairs, takes all the profit off us chaps. Granny says, 'tis a hard world.'"

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to see him again, but was happily surprised to see him walk in,—shoe-box on his back—while we were singing, "Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spellbound in the middle of the floor, and stared at me and the organ. I motioned him to a seat, but he did not move till the music had ceased and the other children were all seated.

My lesson that day was about the great Shepherd that goes out upon the hills and mountains of sin and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street-stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting,

he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste, and said, "Jim is dying. Hurry, please, miss; he wants to see you again afore he dies." I hurried; and, as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me, precious Savior." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We sang it through together, then he said, "The next time I sing will be when Jesus folds me in his arms; I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it ag—"

The little lamp of life went out. The Great Shepherd had called his little lamb home. There was

"Another gem in the Savior's crown,
Another soul in Heaven."

—S. S. Times.

The *Record of Christian Work*, for December has the Calendar of daily Scripture reading for 1886, of the "Bible Reading and Prayer Alliance." The Calendar is very well gotten up, has a portion of Scripture to read each day of the year. The object of the Alliance is to promote the united, prayerful study of the Holy Scriptures. Pastors of Churches, Superintendents and Teachers of S. S. and Christians everywhere are cordially invited to co-operate in this effort. By this plan, the members of the Alliance unitedly read by consecutive books and partly review the Old Testament in five years, and nearly all the New Testament yearly.

Teachers should be prepared to expect good results from the study of the lessons of 1886. They are selected, except the first quarter, from the Gospel of John. It was John who, more than any other disciple, was brought into close communion with Christ, and the lessons will be well adapted to teach us to know Jesus.

The beauty of a flower is in its separate petals, and the glory of an organization is in its individual members. As man in words may continually glorify the Church of which he is a member, and yet if in his life he does not contribute some ray to that glory, he is only a spot on the face of the sun.—S. S. Journal.

All Sunday-school success should be the outcome of Sunday-school teaching and the divine blessing on that teaching.

Religious teaching requires a religious teacher.

INTERNATIONAL S. SCHOOL LESSONS.

1886 First Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 1. January 3rd.

IOSIAH AND THE BOOK OF THE LAW.—2 Kings, 22, 1—13.

GOLDEN TEXT.—And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.—2 Kings, 22, 2.

LESSON OUTLINE.—1. Josiah's regard for the Lord, v. 1—2. 2. Josiah's regard for the Temple, v. 3—7. 3. Josiah's regard for the Law, v. 8—13.

In this lesson we study, concerning one of the few kings of Israel of whom it is written, "He did that which was right in the sight of the Lord."

Hazeiah the good king of Judah, (Lesson for Nov. 22 and 29, 1885), was followed by his son Manasseh, who did evil in the sight of the Lord. The same record is preserved of Amon, son of Manasseh; but Josiah the subject of our to-day's lesson, son of Amon, seems to have struck back and inherited the character of his great-grandfather, Hazeiah. Yea, he even surpassed him as the closing record of his life reads, "and like unto him was there no king before him that turned to the Lord with all his heart and with all his soul and with all his might." Josiah became king at the age of 8 years, 241 B. C.

1. Josiah's regard for the Lord, v. 2. Though his father was a wicked king, and though he had a pious mother, and though as we see from v. 11, he was ignorant of the law of the Lord he was trained to do that which was right in the sight of God. When he was twelve years old he gave demonstrations of his religious and righteous behavior; for he brought the people to a sober way of living, and exhorted them to leave off the opinion they had of their idolatry. (Josephus). Not only did he outwardly do right, but, "he walked in all the ways of David his father." His heart was right as was that of his great predecessor. And beside this he was steadfast, "turned neither to the right hand nor to the left."

2. Josiah's regard for the Temple, v. 3—7. As Josiah loved and feared the Lord, so he also loved the house of the Lord; hence he commanded that the silver collected by the doorkeepers at the temple be delivered over to workmen and the temple repaired. In this he imitated Jehoshaphat 215 years before. Every true child of God, will also love, respect, and care for the house of God.

3. Josiah's regard for the Law, 8—13. As the high priest was bringing the money out of the temple he discovered the long lost and disregarded book of the Law. Hilkiah the high priest delivered the book over to Shaphan, the scribe, who read it, brought it to the king and read it before him. The king who was now about twenty-six years of age but to whom the words of the Law were new, upon hearing them was filled with astonishment, moved with grief and fear, for we find he rent his clothes, showing astonishment at the words of God's law; grief, because this law was so very much disregarded by his predecessors and the people at large; and fear for the deserved yet just punishment that God would inflict for disobedience. Hence we find him commanding that inquiries concerning this book should be made of the Lord, that He might be prevailed to be propitious to them, for he felt that the wrath-anger of the Lord would be sent against the deeds of their fathers. Notice that the inquiry was not to be only for the people but also for himself. He must be, though ignorant of the law and personally innocent of the crimes

of the people, would also come under the wrath of God. And not only was he concerned about himself, but likewise about, "the people and all Judah."

Learn lessons concerning regard for God's service:

1. That to serve the Lord we can follow the example of God-fearing men, v. 2.
2. That children of God should be steadfast, v. 2. Ref.: Deut. 5, 32.
3. That God's house should be cared for, v. 5. Ref.: Ps. 26, 8; Luke 14, 23.
4. That God's word should be highly esteemed, v. 11. Ref.: Ps. 119, 17; Matthew, 24, 25.

Lesson 2. January 10th.

JEREMIAH PREDICTING THE CAPTIVITY.—Jer. 8, 20—22; Jer. 9, 1—16.

GOLDEN TEXT.—The harvest is past, the summer is ended, and we are not saved.—Jer. 8, 20.

Upon Josiah's inquiries concerning the Law of the Lord, he received from the prophetess Huldah a sorrowful message, namely, that the Lord would bring evil upon the kingdom of Judah, but he, because he feared God, should be gathered unto his fathers in peace. (Read 2 Kings, 22, 15—20. About twenty-four years later or 600 B. C. Jeremiah, the prophet, could in lamentable tones predict concerning the evil that God would bring upon Judah.)

Jeremiah's career as a prophet began 629 B. C. or in the thirteenth year of King Josiah and continued till the eleventh of Zedekiah, 538 B. C., when the prophecy of this lesson was fulfilled by the kingdom being carried into captivity by Nebuchadnezzar, chap. 32.

The opening verse of our lesson are very lamentable words. They were sorrowful words for the Jews, who had the Lord with them in Zion, who had every opportunity of serving God they could possibly desire; but instead of this, and after many warnings and exhortations for disobedience, they still provoked God to anger with their graven images and with strange vanities, v. 19.

The harvest is past—we are not saved. The words express the knowledge that all their expectations of help and deliverance have passed away. We learn here that we in rejecting God's great Salvation, will be brought to a most bitter reflection that we have misimproved abundant opportunities which will never return. It was not for want of "balm" or "physician" that they were not recovered, but because they persisted in rebellion. Christ the great physician, with the balm of salvation in his hand, is near to both the unconverted and to his church.

In v. 1—3, the prophet lamenteth the people for the manifold sin. The condition of the people may be learned from these verses: "They be all adulterers, an assembly of treacherous men." Instead of being valiant for the truth, "They bend their tongues for lies." Proceed from evil to evil and know not the Lord. Every brother will supplant—take advantage of his brother, and every neighbor walk with slanders. They had taught their tongues to speak lies, and wearied themselves to commit iniquity.

No wonder the people wished for heat and eyes of water that he might continually weep, or a hiding place that he might separate himself from such a people.

Disobedience is the cause of all their judgments and bitter calamities, v. 12—14. Their punishments, are described in v. 15—16, their sustenance was wormwood and gall. Bitter reflections of past opportunities rejected. They shall be scattered among the heathens and consumed.

After the harvest was passed and the summer

ended, there was no hope of salvation to the unsaved. Such a time is approaching again. Take warning and:

Learn a few lessons of opportunity:

1. Now is the harvest, now is the summer, now is the accepted time, now is the day of salvation. Ref.: Hos. 10, 12; 2 Cor. 6, 2.
2. If we reject the present opportunity we may remain unsaved in time and eternity.
3. We have all been admonished, instructed, and invited: Will we obey or reject the opportunity? Ref.: Heb. 10, 27 and 31.
4. Let us come to the Great Physician and be healed with the balm of Salvation.

The Great Physician now is near,

The sympathizing Jesus:

He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

Lesson 3. January 17th.

THE FAITHFUL RECHABITES.—Jer. 35, 12-19.

GOLDEN TEXT.—The words of Joadab, the son of Rechab, that he commanded his sons not to drink wine are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding, I have spoken unto you, rising early and speaking; but ye hearkened not unto me.—Jer. 35, 14.

On account of the want of chronological order with the chapters of the book of Jeremiah, it is somewhat difficult to fix the date of this lesson. I am inclined to believe, however, that the incident of this lesson took place prior to the prophecy of last lesson, probably 607 B. C., at least it occurred during the reign of Jehoiakim who reigned from 608-598 B. C.

God sent Jeremiah to the house of the Rechabites to test their obedience and faithfulness to the commands of their ancestor, after whom the society was named, that he might with them as an example condemn the disobedience of his own people. The prophet tested the Rechabites by setting before them pots full of wine and cups, and commanding them to drink, but they, faithful to their ancestor said: "We will drink no wine: for Joadab the son of Rechab our father commanded us, saying, ye shall drink no wine, neither ye nor your wives forever."

Let us in studying this lesson consider: 1. Obedience, v. 12-14. 2. Disobedience, v. 14-15. (Consequences, v. 16-19).

1. Obedience, v. 12-14. From his mission to the Rechabites, Jeremiah was sent to the people of Judah, with the question: "Will ye not receive instruction to hearken to my words?" And commended unto them an example of the Rechabites, how they were obedient to their fathers commandments.

2. Disobedience, v. 14-15. The Jews, notwithstanding the Lord had spoken unto them rising early and speaking hearkened not unto him, v. 14. He had sent unto them his servants the prophets to call them to return from their evil way and amend their doings; and gave them the promise that they might continue to dwell in the land which he had given them. But they were persistent in their wickedness, though their obligations to obey were greater than those of the Rechabites. God speaks also to us, Heb. 1, 2. Our privileges are as great, yet, far greater than those of Judah. How do we receive God's message?

3. Consequences, v. 16-19. The consequences of the disobedience of Judah and Jerusalem, we learn from v. 17. We find here that God declares himself the God of Israel, calls the attention of Judah and tells them, that since he has so often spoken and called unto them

through his servants by invitations, by warnings, by punishments, by his aid in trouble and by personal manifestation, yet without avail would now without reserve bring upon them the evil promised against them. Read how this was fulfilled.—Jer. 30, 8, 9.

We by nature are all children of disobedience, slaves of sin. The condemnation of sin is resting upon us, and "the wages of sin is death," and God who at sundry times and in divers manners spake in time past, has spoken and is still speaking unto us by his Son, through whom, as Paul says, "we have the gift of God—eternal life." Now the consequences depend on our obedience—hearkening to this call and believing in him whom God has accepted as the Mediator. The consequences of obedience we learn from v. 18-19. Because the Rechabites were obedient and faithful to the commandments of their father, they put the Jewish people to shame, and received the promise that they should be preserved. They who had not in letter God's word had in spirit kept it, while Judah disobeyed in letter and in spirit.

Learn a few lessons of faithfulness.

1. God's message is delivered unto us.
 2. God employs every variety of methods to bring men to repentance.
 3. God's warnings are repeated in order that men be reminded of their duties.
- Only those who are faithful unto the end, have the promise of eternal life.

Lesson 4. January 24th.

CAPTIVITY OF JUDAH.—2 Kings, 25, 1-12.

GOLDEN TEXT.—By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion.—Ps. 137, 1.

We now for one lesson leave the prophecies concerning the kingdom of Judah, and go back and study the fulfillment of said prophecies. In our last lesson we learned that God through Jeremiah, by taking the faithful Rechabites as an example reminded Judah of her disobedience, and apprised them of the evil that should be brought upon them. Seven years later we learned Les. 3, that the prophet in a lamentable tone predicted the fulfillment of this prophecy. We now turn to the real history of Judah and in 2 Kings, 25, as also in 2 Chron. 30 see the fulfillment.

In the eighth year of Jehoiachin, king of Judah, Nebuchadnezzar, king of Babylon, took the city of Jerusalem together with all the mighty men of valor, carried it into captivity, and appointed Zedekiah, son of Josiah, tributary prince.

OUTLINE.—1. Jerusalem besieged, v. 1-3. 2. Jerusalem taken, v. 4-7. 3. Jerusalem destroyed, v. 8-12.

1. Jerusalem besieged, v. 1-3. Nebuchadnezzar not satisfied with Judah, and Jerusalem tells us, Zedekiah rebelled against him, came in the ninth year of Zedekiah and besieged the city. Jerusalem was a city, by which time the famine was so great that there was no bread for the people of the land, v. 2.

2. Jerusalem taken, v. 4-7. After the city had been sorely famished the men of war, by night made their escape from the city. The king also tried to escape but was overtaken by the Chaldees in the plain of Jericho, brought to Nebuchadnezzar, and his sons slain before his eyes. They then put out his eyes, put him in fetters of brass and carried him to Babylon, v. 8, B. C.

3. Jerusalem destroyed, v. 8-12. They burnt the house of the Lord, the grand and costly temple, reared by Solomon for the worship of God, the place where God had promised to manifest himself to his people; together with the king's house and all the noted houses of Jerusalem,

The treasures of the houses had already, on the invasion, eleven years previous been carried away. So the chosen people of God, whom He had a strong armed net of God and angels, whom he for forty years and by many wounds led through the wilderness, and brought them into a land flowing with milk and honey; who had judges, kings, priests and prophets given them of God, to rule, instruct and warn them, whose city and temple surpassed in magnificence any decoration that I may give, were now captives and slaves to the king of Babylon. They were now in the condition as described in our Golden Text: "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion." All this on account of their disobedience and unfaithfulness to God's law.

Let us here pause and ask ourselves, whether we a favored people of God, who with His strong arm has brought us out of Egyptian bondage—sin, and is caring for us and leading us through this wilderness of sin, are any better than this his people.

Learn:

1. No human power can avail against the providence of God, v. 1.
2. When God undertakes to punish guilty individuals or nations, without repentance and reformation there is no escape.
3. As a punishment to His people the Lord sometimes suffers the wicked to abolish the observance of his own ordinances.

Lesson 5. January 31st.

DANIEL IN BABYLON.—Dan. 1, 8-21.

GOLDEN TEXT.—Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.—Ps. 119, 9.

In the opening verses of the book of Daniel we find as we also do in 2 Kings, 24, 1-2, and 2 Chron. 36, 6-7, that Nebuchadnezzar, king of Babylon came up to Jerusalem in the third year of the reign of Jehoiachin, son of Josiah, 607 B. C., nineteen years before the final captivity issued of in last Sunday's lesson, besieged the city carried away the king with part of the vessels of the house of God, and carried them into the land of Shinar to the house of his God. With these were also carried away certain of the children of Israel, of the king's seed. Children in whom was no blemish, well favored, skilled in all wisdom, etc., v. 4. These Nebuchadnezzar desired to have taught the learning and tongue of the Chaldees, and accordingly appointed for them teachers, and a certain daily provision of his own meat and wine, that at the end of three years nourishing and training they might stand before the king. Of these thus carried away we have given the names of four, among which was Daniel the subject of our today's lesson.

OUTLINE.—1. Daniel's Resolution, v. 8-10. 2. Daniel's Victory, v. 11-16. 3. Daniel's Knowledge, skill and understanding, v. 17-21.

1. Daniel's Resolution. Daniel purposed in his heart, a resolution, a firm stand, is generally grounded on a purpose—a reason, an inward impulse. So Daniel lawfully purposed and vowed that he would not partake of the King's meat and drink, which purpose led to a request. The request, that he might be exempted from eating and drinking the king's prescribed portion, which he regarded as unclean, according to the Mosaic law. The prince of the eunuchs being a few days before, told him if he failed to carry out the king's directions, and fearing that the appearance of the young men who were to stand before the king, brought before the king, than the children of their sort, refused to grant his request.

2. Daniel's Victory. Daniel firm in his resolution now proposed to Melzar, that he and his companions be taken on trial, and given nothing but pulse—vegetable food to eat, and water to drink. The proposition was accepted, the result of which we have in verse 15. And so Daniel gained the victory, and with his companions received instead of the king's portion, vegetable food and water. O, for the spirit of Daniel, to have a purpose for right, to stand to that purpose, and with God gain the victory!

3. Daniel's knowledge, skill and understanding. As a reward for their faithfulness, God gave these four children, knowledge and skill in all learning and wisdom, and Daniel had also understanding in all visions and dreams. When the time had arrived that they should stand before the king he commenced with them, and upon a rigid examination found these four Hebrew candidates ten times better than all the magicians and astrologers of his realm, v. 20.

"And Daniel continued even unto the first year of King Cyrus." He lived to see that glorious time of the return of his people from the Babylonian captivity, in the reign of Cyrus of Persia, v. 21.

If we closely look into the history of Daniel we clearly see God's hand through his whole life; in his selection for the king's servant, in his resolution to keep himself undefiled, in his power to carry out that resolution, in his knowledge, skill and understanding, as well as in all the future trials he had to go through, so that King Darius seeing the manifestations of God's power toward him in the lion's den, made a decree, that in every dominion of his realm, men should tremble and fear the God of Daniel.

Learn:

1. To give ourselves entirely up to God. Ref.: Prov. 23, 26; 1 Pet. 5, 7.
2. To have a purpose for God's cause. Ref.: 1 Cor. 10, 31.
3. To stand by that purpose God helping us.—1 Pet. 5, 9; Eph. 6, 13.
4. That God will stand by and give favor to his children.—Ps. 91, 15.

DEATHS.

CASSEL.—At Chester, Pa., on Dec. 10, 1885, Edwin Octavia, son of Abel and Annie Caspell, aged 5 mos. and 20 days. Interment at Rural Cemetery.

BACH.—On Dec. 11th at Lawndale, Bucks Co., Pa., widow Anna Bach, at the advanced age of 91 years, 7 mos. and 17 days. The funeral took place on the 13th at Gehman's meeting house, near Telford, Bucks county. Funeral sermons were delivered by A. B. Shelly at the house and A. Horning in the meeting house.

OVERHOLZER.—On Dec. 14th, in Milford, Bucks County, Pa., Anna, wife of Abraham H. Overholzer, aged 68 years, 8 months, 7 days. Her remains were buried at the West Swamp church on Saturday the 18th. Funeral services were held both at the house and in the church by A. B. Shelly. Funeral text Heb. 4, 14-16.

BAUMAN.—On Dec. 15th in Douglass, Monticounty, Pa., John Bauman, aged 81 years, 4 months and 11 days. Interment at Hereford church on Monday Dec. 21st. Funeral sermons were preached by Jacob Mecher at the house and by Moses Gotschall in the church.

MOYER.—On Dec. 22nd in Washington, Berks county, Pa., Catherine, wife of Isaac Moyer and daughter of George John Bauman, died at 8 yrs. 3 mos. and 6 days. On Monday Dec. 28, her remains were buried at Hereford church. Funeral sermons were delivered by Rev. H. Humbert at the house and by A. B. Shelly and C. H. A. van der Smitten at the church.

Gehman.—On Dec. 23rd at the West Philadelphia Hospital, from the effects of a surgical operation performed a few days before, Solomon Gehman, of Centre Valley, Lehigh county, Pa., aged 48 yrs. 8 mos. and 26 days. On New Year's day his remains were buried at Souderton church. Jacob Mecher spoke at the house and A. B. Shelly in the church.

A YOUNG MAN'S HISTORY.

I first saw him at a social party; he took but one glass of wine, and that to the urgent solicitation of a young lady to whom he had been introduced.

I next saw him, when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger.

I next saw him late in the street, unable to walk home. I assisted him thither and we parted.

I next saw him reeling out of a low groggery; a confused stare was on his countenance, and words of blasphemy were on his tongue, and shame was gone.

I saw him once more; he was cold and motionless, and was carried by his friends to his last resting-place. In the small procession that followed every head was cast down. His father's gray hairs were going to the grave in sorrow; his mother wept that she had given birth to such a child.

I returned home musing on his future state. I opened the Bible and read: "Be not deceived, drunkards shall not inherit the kingdom of God."

"This is a sad story. Alas that it should be true. When a boy our friend was as happy as any of us. More than once, when students together, did he sneer at my teetotalism; he laughed and scoffed at the bare suggestion of danger.

Poor Fred! His father had the glass on the table, and there the appetite was formed. Young men, beware of the first glass! Fathers, banish the glass from the tables, if you would not bury your sons drunkards.—*Golden Center.*

An evil conscience is like the raging sea, which can only be calmed by the sign of the cross of Christ. It is a knowing worm in the bones, for the removal of which nothing less is required than the blood of the son of God.—*Krammacker.*

God expects the most from us, not the least.

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MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

THIS IS THE WAY.

Keep me, blessed Savior, keep me,
While I journey through life's day,
In the path that leads to duty,
In the straight, the narrow way.

Be thou ever near to guide me,
When to left or right I stray;
May I hear a word behind me;
"Walk ye in it, this the way."

"Walk ye in it," God hath spoken,
I will heed thy word to-day;
Ever listening for thy whisper:
"Thou art straying; this the way."

When my soul is weary, fainting
With the burden of the day,
Make me hear thy call of duty;
"Walk ye in it, this the way."

When the path of duty lieth
O'er the desert hot and wide,
And my soul cries out in anguish
For the cooling streams denied.

Let the Rock's refreshing shadow
Fall along my weary way,
Till the path, amid green pastures,
Brings me at the close of day.

Then as evening shadows deepen,
May the Pole-star from on high
Shine across the dark'ning waters,
Guiding to the portal nigh.
And when earth from sight has faded,
Come thou closer to my side;
Lead me, shaker in thy bosom,
Let me with thee, Lord, abide.

VOICES FROM THE PAST.

Human life lasts but a short time. Even its longest period is but a moment's pause, and is then no more.

Although man is so soon at his destined end, he still has the ability to make his life even here perpetual. Through a noble career, through beneficent deeds, through the utterance of profound truths and through elevating influence, he erects himself an everliving monument in the hearts of his associates and in the memories of his posterity. The lives of noble men should be more than admired and esteemed. Their character appeals to our gratitude, for we are greatly indebted to the achievements which they leave to

other generations.

Bunyan and Milton were two such men. Both lived through the ordinary length of life only. Both were favored only with the common circumstances of life. Both were literary men; the one devoting the greater part of his life to prose, the other to poetry. Both belonged to a period long since passed,—yet they live, one in his great "Pilgrim's Progress," the other in his great "Paradise Lost."

We shall briefly inquire more closely into the life of these men. Let us consider them together; and in so doing consider:

1. Their Life.
2. Their Deeds and Achievements.
3. Their Permanent Character and Influence.

Both Bunyan and Milton lived in the latter part of the seventeenth century, a period of change and political agitation in England. "The Elizabethan Age," was one of the most brilliant periods of English history. Its numerous statesmen, scholars and other intellectual persons achieved a place in the world's annals that has hardly been surpassed.—This period, however, was succeeded by another one, the effects of which were most sad and lamentable. In 1603 the house of the Stewarts ascended the throne of England. Under James I. Charles I., and Cromwell, who with little exception, reigned with an iron rod, the lot of our two great men, Bunyan and Milton were cast.

Bunyan, who succeeded Milton by twenty years only was born in 1628. His father was a tinker and resident at Eltkon, in Bedfordshire, England. Milton's father was an inn-keeper and resident in London.

Bunyan's early training was much neglected, and his education very deficient. When his school-days expired, he could with great difficulty only read and write correctly. With little prospect for a promising career in life, he repaired to follow the profession of his father, as a tinker. Milton's youth, however, was far different from that of Bunyan. His future unfolded and soon gave promise of good results.

His father, inclined to Protestantism, was disinherited by his bigoted Papist parents; in consequence of which, he was compelled to work for his livelihood. He at length attained the position of a classical scholar and an accomplished musician, in which profession he was highly respected by all who knew him. And he became the father of a son who was destined to immortalize the name of the family. Of his own youth, our Milton, himself says:

"My father destined me from my infancy to the study of polite literature, which I embraced with such avidity, that from the age of twelve, I hardly ever retired from my books before midnight." All possible opportunities were granted to this brilliant youth.

While we find Bunyan setting out at the age of fifteen, to travel through the country as a repairer of metal utensils, we find Milton entering college, and applying himself diligently to his studies.

While Bunyan's course of life is now going downward, Milton begins to rise, so that at the age of twenty he is already honored with the degree of B. A. and at twenty-five with that of M. A.

Bunyan did not have at mature age in any high degree, peculiar, attractive and amiable features. His appearance already made the impression of a robust disposition; and his jovial and frolicsome manners often, in early years, transgressed the bounds of decency. So it is strangely said of him, that one of his most grievous transgressions was, that of swearing immoderately.

Milton in this respect differs widely from Bunyan. He is renowned for his great personal beauty, which obtained him, while at college, the name of "The Lady." He was of medium size and well proportioned. His light brown hair was parted on his brow and fell in long flowing locks to his shoulders; his eyes were dark-grey; his complexion was fair and delicate, and even in his later years, when time and sorrow were creeping on him, his eyes, it is said, did not betray by their appearance, the sad secret of their blindness. His harmonious and ingenious soul dwelt in a beautiful and well-proportioned body.

Both, Bunyan and Milton entered into the bonds of matrimony. The young lady with whom Bunyan fell in love, and afterwards married, possessed a resolute character and was guided by sincere motives. The influence she exerted upon him, was of a most wholesome kind. Shortly after being married, he made a radical change in his whole life. In gratitude he became closely attached to his wife, and loved her with the tenderest affection. The fair, young bride, however, that Milton married, did not prove a true companion for him. In reference to her he makes the remark: "A mute and spiritless mate." After being separated from her, for some time, he welcomed her home once more, and received her to his heart again. And infant hands came to draw the parents closer together than before.

Both these men became professors of religion: Bunyan with his honest and practical mind, adhered to the Baptist denomination; while Milton sympathizing with the deep and stern Puritan views, embraced the Presbyterian faith.

2. Let us now turn to their Deeds and Achievements:

After having traveled for some time, Bunyan in his native land, and Milton abroad, they came to the period, where they took up the work of life in earnest.

By the solicitation of his denomination, Bunyan was induced, (after thorough reformation), to become a minister of the Gospel. Milton, however, decided his own course, and started his life-work in teaching a select school. Already at this time had he become an efficient composer of music and of Epic poetry.

Both Bunyan and Milton are known to have been at their mature age resolute in will, and determined to make their life a success.—Their earnest outfit, however, was severely impaired by the frightful calamities which broke in upon the English people under the reign of James and Charles.

Bunyan preached the Gospel for five years with great zeal and fruitful success. He was a zealous advocate of religious freedom. As this, after the Restoration, was strictly prohibited, he was seized, and sentenced to perpetual banishment. His verdict, however, was moderated to twelve years imprisonment, which time proved to be his opportunity to immortalize his name. It was at this time, that he wrote the "Pilgrim's Progress."

Milton also, who at this disturbed time had already become recognized as a poet, sang no more for twenty long years. In sympathy with the Puritans, and always ready to help them, he now wrote in behalf of the oppressed a "Treatise of Reformation" against the Established Church. He also protested firmly against the persecution of the Waldenses. He also wrote a History of England, and a number of other prose writings. It was at this time, when he was appointed Secretary of Foreign Tongues.

In one of his writings Milton says: "The power to obtain something which is of use and honor, is not to be obtained, but by devout prayer to that Eternal Spirit, that can enrich with all utterance and knowledge." And it is from a mind which gives utterances to such views, that we receive a "Paradise Lost."

3. We shall now consider the Permanent Character and Influence of these two men:

The profound scholar is revealed to us in all the writings of Milton; and in the works of Bunyan we readily detect the firm and unwavering character. Often had Bunyan said, when liberty was promised to him, if he would stop preaching; "If you let me go to-day, I will preach again to-morrow!"

The genial power of imagination on one side, and plain naturalness of shrewd and practical common sense on the other, pulsate through the whole "Journey, from the City of Destruction to the Celestial City." "Written by a man of the people, it is the people's book."

Its paintings touch the common trials and temptations, sorrows and longings of

rich and poor, of educated and uneducated, and excite therefore the interest of all.

The lofty and majestic character of Milton is stamped upon his "Paradise Lost." His style is among the sublimest of all English writers. A singular originality and dignity, common to the great mind only, winds itself through all the marvelous descriptions. And in all modern languages we know but one work, that is "Klopstock's Messias," which bears a similar dignity and depth.

Numerous editions of the works of Bunyan and Milton were already issued during their lifetime. Many attempts have been made, since Bunyan and Milton passed away from their public arena, to imitate their singular and characteristic writings, but all without available result. Numerous other writers have appeared since Bunyan and Milton, but with them their works are long forgotten.

But Bunyan and Milton are not remembered by their nation only. No, their influence goes further; it has spread over the wide world. Into nearly all cultivated languages the "Pilgrim's Progress" and "Paradise Lost," are translated. From our own "American Tract Society," scores of thousands of copies of the "Pilgrim's Progress" are sent abroad; and while their "Leaves are scattered for the healing of nations, many thousands read them with tears; over all which, (readers) the author exerts his ennobling and perpetuating influence.

While the fascinating style of Bunyan is more adapted to the practical mind; the grand work of Milton; "From morn to noon, and noon to dewy eve," is more designed for reflection.

We can form no correct estimate of the great good which the influence of these two noble men has achieved, or the number of pilgrims they have cherished and sustained in their journey from this life to that beyond. But in view of this, we do not hesitate to say, that among the greatest and most influential men that ever lived, are numbered—John Bunyan and John Milton;—immortal poets both: The one the poet of the Redemptive plan, the other the poet of Life redeemed.

N. Y. City.

J. B. B.

THE NIGHT LIFE OF YOUNG MEN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvest time. More sin and crime are committed in one night than in all the days of the week. The street larks, like a file of soldiers with torch in hand, stretch away in long lines on either sidewalk; the gay-colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment; the gay company begin to

gather to the haunts and houses of pleasure; the gambling dens are aflame with palatial splendor; the mills of destruction are grinding health, honor, happiness and hope, out of a thousand lives. The town under gaslight is not the same town under God's sunlight. The allurements, and perils and pitfalls of night are a hundred-fold darker and deeper and more destructive. Night-life in our towns is a dark problem, whose depths, and abysses and whirlpools make us start back with horror. All night long tears are falling, and blood is streaming.

Young men—and young husbands—tell us how and where you spend your evenings, and I will write your chart of character and final destiny, with blanks to insert your names. It seems to me that an appropriate text would be, "Watchman, what of the night?" Policeman pacing thy beat, what of the night? What are the young men of the town doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in and what time do they come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?

Make a record of the nights of one week. Put in the morning papers the names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare to go to their place of business; some would not return home at night; some would leave the town. Remember, young men—and young husbands—and all—that in the retina of the All-seeing eye there is nothing hid but shall be revealed on the last day.—*Anon.*

Two Late Now.—One of the most popular ladies in Chicago was on a crowded horse-car on one occasion when a poor old colored woman got on with a child, but none of the men stirred. After waiting a minute, the lady got up and gave her seat to the woman. At once all the men got up and offered their seats; but she said, "No, gentlemen, it is too late now," and she remained standing.

PRAYER.—The apostle Paul tells us to "pray without ceasing." What a privilege the Christian does enjoy to flee unto the Savior when burdened with care and troubles roll across his breast. How sweet it is to tell our trials and troubles to Him who loves as no other friend. He has promised Grace sufficient for all trials. Oh! let us ever flee to the open fountain in Jesus where we can find a sweet relief. O. T.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—*St. Paul.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
 "Wives, obey your husbands."
 "Fathers, provoke not your children to wrath."

"WHERE THEY NEVER SAY, I'M TIRED."

BY M. L. B.

"Where they never say, 'I'm tired,'
 Where all labor is a joy,
 Where earth's careworn, weary pilgrims
 Find sweet rest without alloy;
 "Where beside the living waters
 Flowing from the shining throne,
 Nearth the life-tree's cooling shadows,
 Jesus calls and leads his own;
 "Where no storm-cloud ever darkens
 That fair city of delight,
 Where no scorching heat bewilders
 And the day ne'er ends in night;
 "Where the pearly gates are clashing
 Gem bedecked and glistening walls,
 Where the streets, in golden beauty,
 Lighten as God's glory falls;
 "Where his servants ever serve him,
 Where they may behold his face,
 Where no sin can ever enter
 Or defile the holy place;
 "Where the saved from every nation,
 Clad in raiment pure and white,
 Swell the mighty 'alleluia'
 With an ever new delight.
 "There shall be our 'rest' for ever,
 There our sweet release from care;
 Pain and sorrow, tears and parting,
 Nevermore shall vex us there!
 "Let our eyes be ever looking
 To this perfect 'Family' rest;
 Waiting till the Master bid us
 Take our place among the blest."

THE INFLUENCE OF A MOTHER'S PRAYERS.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church, in a little village about two miles off, began to ring. It sounded to the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped, and said to the friend nearest to him that he

would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him:

"Boys! boys! come back here. George is getting religious. We must help him. Come on, and let's baptize him by immersion in the water." In a moment they formed a circle around him. They told him that the only way in which he could save himself from having a cold bath was by going with them.

In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there till I am drowned; and if you choose you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am 200 miles away from home; but you do not know that my mother is a helpless, bedridden invalid. I never remember seeing her out of her bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I knelt beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many a night since then I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know— you never can know, the agony of a mother's heart in parting, for the last time from her youngest child. When you leave home you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off, strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church-bells ringing, let your thoughts come back to this chamber, where

your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me: farewell."

"Boys, I never expect to see my mother again on earth. But by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring was opened which they had formed about him. He passed up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did any of those young men play cards on the Sabbath. From that day all became changed men. Six of them died Christians, and are now in heaven. George is an earnest Christian in the state of Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their example and their labors, we should have a grand illustration of the influence of a mother's prayer.—*Herald*.

CHILDREN PRIVILEGES.—It is the duty and privilege of all disciples of our glorified Saviour to be exalted and transfigured with him; to live in heaven in their thoughts, motives, aims, desires, likings, prayers, praises, intercessions, even while they are in the flesh; to look like other men, to be busy like other men, to be passed over in the crowd of men, or even to be scorned or oppressed, as other men may be, but the while to have a secret channel of communication with the Most High, a gift the world knows not of, to have their life, "hid with Christ in God."
 —Dr. Neumann.

KEEP NO BAD COMPANY, GIRLS.—A woman may be known by her companions. Woman, like man, is a creature of imitation, hence, as her intercourse so her character. Every woman's character is formed on the model of those with whom she associates. If a woman would be held in esteem, she must associate with those only who are estimable. Better be alone than in bad company.

FAITH IN GOD.—A poor widow was weeping in the room where lay the dead body of her husband. Their only child came in and said, "Why do you weep so, mother?" The mother told him of their loss, and especially referred to their poverty. "The poor house will receive us." Looking into her face the little fellow said, "Is God dead, mother?"

REPEAT THE IMPRESSION.—"Children are so unstable." How often do teachers, and parents, use this argument as a reason for discouragement! Children are children. Their purposes are not fixed. Most children act impulsively. If you work with children you must not expect that a religious experience will change them to premature men and women. If you have made a deep impression upon a child, do not think that you can come and find it as fresh as ever after a week's excitement. Continuity is what a child lacks. If you have ever made an impression on a child's mind, (an impression for good of course) repeat it. Keep repeating it until it is habitual. Do not be disheartened. Above all do not dishearten the children.

A WISE DECISION.—Eliza Ambert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world could not be so old-fashioned as to regard God and religion." Eliza startled, but, on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely." Would mothers bring up their daughters with this regard and love for God and religion, one thing would be certain, viz. There would not be so many unhappy and irreligious families. If young ladies only knew what a power they could be in moulding the character of young men, they would most assuredly be more particular and decided in accepting the proffered hand for life. Mother, it is your duty to thus teach your daughter.

THE OPEN BOOK.—"It is told of a Christian mother that she has a little room of her own where, on a stand, the great family Bible always stood open; and when work pressed hard and the children were untoward, or when sickness threatened—when the skins of life were all cross-ways and tangled, she went quietly to that room, and through faith and prayer took hold of a warm, healing, inviolable Hand that made the crooked straight and the rough places plain." Blessed be God for that open book. Thanks be to him that there are many homes where this book shines as a lamp to the feet and a light to the path. But how many families there are which have no such light in their dwellings, but which are darkened by the shadows of doubt and unbelief. Oh that such families would open the neglected Bible, and walk in its light. They would find their ways full of pleasantness and peace, and their path like "the path of the just which is as the shining light, that shineth more and more unto perfect day."

FOR THE CHILDREN.

WRITE LETTERS FOR THE MENNONITE.
Since we have commenced the publication of this paper we have not had a single letter from any of our children, for this department. We have devoted this department for the special interest of children; but we feel that we cannot become familiar enough with each other unless you write to us sometimes, so that we may be able to know and understand your tastes better. Write to us and tell us about your Sabbath School, tell us about your homes, and also about your friends, in fact anything you would like us to know. In our next issue we would like to have at least about two columns filled with letters from our children. We will also be pleased to have you ask questions. Now, who will be the first one to write.

For the Mennonite.

HOW TO OVERCOME TEMPTATION.

Children as well as older people have their temptations. Sometimes they are tempted to do very wicked things. We know they are because they do so many things that are wrong. They tell lies, they steal, they use foul and profane language. (I hope though our little readers do not.) Satan is all the while trying to make you do wrong, children, and your evil hearts make it easy for him to get the victory. If children are to get the better of the temptation they must follow the same rules that older persons do. Let me give you a few.

One of the very best plans for fighting temptation is to keep out of its way. "Enter not the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Proverbs 4:14, 15. If any one of your schoolmates uses profane and foul language, have just as little to do with him as possible. Don't put yourself in his way. But sometimes we cannot flee from temptation. Then we must fight against it. "Resist the devil, and he will flee from you," James 4:7. The trouble often is when we are tempted that we yield at once without making any fight, without trying to get the better of temptation. But if we would only stand our ground, if we would just say, "Now, by God's help, I will not yield. I will not do this wicked thing." We should very soon find that, for the time at any rate, the temptation was withdrawn. When we stop to parley with Satan he generally gets the better of us. When we resist him with all our might, because we have asked strength from God, off he goes!

When you are tempted, whether it be what you call a little temptation or a big one, ask God to give you the victory over it. No sin, when we see it as God sees it, is a little sin. In the eyes of God sin is sin. So no temptation is really a little temptation. We all need God's help in order to resist any temptation that meets us. He

promises to make us strong enough to overcome temptation. But whenever we are tempted we must ask strength from Him. We are too apt not to think of how much we need God's help until it is too late. The temptation comes so suddenly sometimes, that we forget to ask him to give us the victory. But it only takes an instant to ask God's help. We can send our cry to heaven a great deal quicker even than one can telegraph between two cities. God knows and understands our words while they are still thoughts; he is always ready to hear and answer. Whenever tempted, ask God to help you overcome the temptation. "Casting all your care upon God; for he careth for you," 1 Peter 5, 7.

A LITTLE KNIGHT AND GENTLEMAN.

Last winter on a cold slippery day I was sitting in my study looking out of the window. Even now as I sit at my table writing this article I can look out upon the pavement and can see the school children going to school; I often watch them as they pass my window. I suppose a good many of you, children, have amused yourselves looking at the people who pass on slippery days, smiling a little to see how queerly some of them walk; I hope though that none of you laugh if you see some one fall. As I looked out of the window on that cold winter's day I saw about a dozen boys, all neighbors of mine, standing in a circle, talking and laughing. Several persons had passed, and almost fell at one particular dangerous spot. (I think the boys had been sliding there), and now a little girl came by with a basket of thread, pins, needles, shoe-strings, and such things. At that dangerous spot she slipped and fell, her basket falling on its side and most of the contents rolled out. Through the window I could hear the boys laughing! Not one of all that jolly group came forward to offer the unfortunate girl any assistance, but disgracing themselves still more by making some impolite remarks. I arose from my seat to go and see if I could help the girl; but in that moment I saw a door opening opposite the street, and a boy without coat or hat came rushing out, hurried across the street to the poor girl, after saying a word or two to her, he helped her on her feet, and assisted her in putting her things back into the basket. The poor girl was so cold and stiff that many of her things might have been lost, but for this kind little knight and gentleman. I call him a knight, because the knights in olden times helped the poor and helpless wherever they found them, and a gentleman; because a gentleman—a true Christian gentleman—is polite to rich and poor alike. He remembers that his Savior has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

I trust that all boys and girls will learn from this to be kind and gentle one to another.

GOD'S BIRD.

The educated daughter of an Omaha chief tells the following story. It illustrates the method by which the red man trains his children.

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"Ah!" I thought, "now this is mine." I was delighted, and ran about with it in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said. He looked at it. "No; it is not yours. You have no right to it."

"Not mine?" I said. "I found it. Whose is it then?"

"It is God's. You must give it back to him."

I did not dare to disobey. "Where is God?" How shall I give it back to him." "He is here. Go to the high grass yonder, near it's nest, and lay it down, and say, 'God, here is thy bird again. He will hear you.'"

I went to the tall grass crying, and awed, and did as he bid me. I laid it down on the grass in a warm, sunny spot, and said, "God, here is thy bird again."

I never forgot that lesson.—*Chr. Obs.*

We generally thing better of ourselves than we're willing to acknowledge.

Christ left the cross and went to glory, that you might take it and follow after him.

When you are quite content to bear what God has laid upon you he will soon remove it, or show you that it is a real blessing to you.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than counteracts all the calamities and afflictions which can possibly befall us.

(Conclusion of S. S. Lessons.)

among the Jews for they said' "Let us rise up and build." Read chap. 2. And though they had much opposition from their enemies, the work progressed so rapidly that in the short space of fifty-two days the wall and gates were repaired.

Our lesson to-day gives an account of a meeting called by Nehemiah for the purpose of a general reading of the Law.

OUTLINE—1. The Assembly, v. 1-3. 2. The Law Read, v. 4-8. 3. The people Admonished, v. 9-12.

1. The Assembly. Notice 1. The participants consisted of all the people, men, women

and children gathered as one man willingly. 2. The place. In the street,—a large open space suitable for holding public meetings. 3. The time. The first day of the seventh month, corresponding to parts of September and October, the very day set apart in the law for the Feast of Trumpets.—The day of Holy Convocation. 4. The duration. From the morning,—daylight, until midday, about six hours.

2. The Law Read, v. 4-8. Ezra the reader of the law in this lesson was both priest and scribe. He had collected and compiled the law of Moses, which in the captivity had been sadly disarranged and forgotten. His great desire was to effect a religious reformation among the returned Jews, and to bring them back to the observation of the law. "He had prepared his heart to seek the law of the Lord and to do it and to teach." (Ezra 7, 10.) and as he who fits himself for work will be sought out for that work, so Ezra was called to bring the book of the law and read it. Notice, 1. The reading was public. Ezra stood on a pulpit of wood above all the people. He opened and read in sight and hearing of all the people. 2. The reading was reverential. It was preceded by praise and thanksgiving in which the people joined with the priests. 3. The reading was distinctly. They gave the sense, and caused the people to understand the law. They explained difficult passages and read so that all might hear without difficulty. The Christian preacher's and teacher's one great work is to explain and apply divine truths. "Rightly dividing the word of truth," 2 Tim. 2, 15. 4. The reading was impressive. All the people wept, when they heard the words of the law. They were impressed with a sense of their own as well as the sins of their fathers.

3. The People Admonished, v. 9-12. Nehemiah was at this time the "Tirshatha"—governor of the people. He and Ezra with the Levites admonished the people to refrain from their mourning and instead be filled with joy and mirth, and contribute to the wants of the poor. For by rejoicing they would be strengthened against coming trials, which they accordingly did, understanding that it was more proper to rejoice than to be sorrowful, v. 12.

Learn a lesson concerning God's Word:

1. A sign of the spiritual death of a people is, when the word of God is utterly disregarded.
2. The open Bible for all the people should be our motto and ambition.
3. God's word should reach our heart and conscience.
4. An intelligent obedience to God brings blessedness and prosperity.

CORRECTIONS—In lesson 2, Jan. 10, in fourteenth line of notes instead of 538 B. C., and in lesson 4, Jan. 24, seventh line from bottom of page, instead of 558 B. C. read 588 B. C., date of Babylonian captivity complete. In lesson 4, second paragraph of notes, instead of "In the eighth year of Jehoiachin king of Judah, Nebuchadnezzar, &c., read Jehoiachin reigned three months as king of Judah. At that time came Nebuchadnezzar, &c."

THE MENNONITE.

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SYMPATHETIC PREACHING.

One of the most eminently practical graces after which preachers of the gospel, Sunday-school teachers, and in fact all Christians should strive is the grace of tenderness, compassion and sympathy with the erring. Pitiless severity shatters, but a few words spoken in tenderness and human sympathy often touch the heart of one not yet totally depraved and open it to the teaching, and to the grace of Christ. Nothing thaws the frozen ground more quickly than the warm rains of Spring; and nothing will thaw a frozen heart more quickly than the warm rains of christian sympathy that can weep tears of pity for the erring ones. In this the christian has an example in our Lord and Master. In all his teachings Christ at all times manifested the spirit of love, of sympathy and pity toward those that had fallen into sin and error. Of Him it was said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; He shall bring forth judgment unto truth." *Is. 42: 1, 3.*

How eminently Christ fulfilled this prophecy and how, through the loving admonitions and invitations of the gospel he has been fulfilling them for 1800 years, should be evident to all who read the sacred scriptures. He who could be grieved at heart over the unbelief of the Jews at Bethany, and could weep tears of grief and sympathy over the inhabitants of Jerusalem, ought to be an example of sympathy and forbearance to every one of his followers. Could we at all times practice this grace, and instead of being harsh, pitiless and severe in our dealing with the erring, would approach them in love, compassion and heartfelt sympathy many a one might possibly be reached and saved, which by our hard and unsympathetic dealing is hardened, embittered and discouraged.

The *Sunday School Times*, in treating on this subject in one of its recent numbers

tells of a minister of the gospel who some ten years ago was invited to address the inmates of a home for those who had been saved out of an infamy worse than death! As he rose to his feet, and saw, upturned to him, a hundred faces marked by the plight of lost innocence, a great wave of emotion surged over his soul, and he found himself unable to utter a word. For a moment he faced his audience; then he bowed his head on the reading-desk with a great sob. During that moment's hush all held their breath, wondering at his silence. When he bowed his head to hide his tears, the strong wave of emotion surged from his heart to theirs, and in a few seconds, while yet no word had been uttered, nothing could be heard but the sob of those bewailing their lost innocence. That wordless sermon was, in its results, the most effective sermon that had ever been preached in that institution. The sympathetic tenderness of that minister had done more than his logic could have done. And perhaps some of us would at times have more of his success in reaching the hearts of the erring ones and convincing them of their fallen and lost condition if we had more of the sympathizing love and tenderness manifested by him.

Could we see the evil influences under which many of our fallen ones were reared, were we acquainted with all the manifold temptations they have undergone, could we have witnessed the struggles against these temptations from within and without, no doubt, our hearts would often be filled with a greater amount of sympathy for those whom the world treats as outcasts unworthy of our love and sympathizing care. S.

THE SOUL'S HARVEST TIME.

The prophet Jeremiah in lamenting the sad fate which had befallen the people of Judah on account of their sinfulness and turning away from the Lord their God, makes use of the following language: "The harvest is past, the summer is ended, and we are not saved." This passage which formed a part of and the Golden Text of one of the late Sunday-school Lessons of the international series, contains a sad and melancholy description of the condition and fate of the Jewish nation in the prophet's time. Evidently it contains a proverbial expression current at that time. But this does not rob the words of the prophet of any of their force and sadness, nor does it restrict them in their applicability.

There is a harvest-time for every one and if this is not heeded many a one will finally bewail his folly and express his grief in the words of the prophet while he in utmost despair exclaims, "The harvest is past, the summer is ended, *but we are not saved.*" There are harvest-times to gather knowledge, harvest-times to form character, harvest-times to secure reputation,

harvest-times to obtain and exert influence, and above all a harvest-time to obtain salvation and gather treasures for eternity. This is a truth which all ought to learn and take to heart. And I would especially remind the younger readers of the *Mennonite* of the fact, that they are, as it were, gathering a harvest for the future, yea, for the endless ages of eternity, either for good or evil. Would you, my young friends be wise and learned, now is your harvest-time to gather knowledge and wisdom. Would you be respected and loved, now is your time to form a character and procure a reputation. Would you be useful and influential, now is your time to achieve for you that usefulness and influence you covet.

But, above all my young friends, would you live and die as christians, and finally inherit the reward promised to all faithful believers, *now* is your harvest-time to seek after that grace by which alone you can be saved. Every day is a harvest-time of grace in mercy given you. And, as one after another is passing away your harvest-time is gradually drawing towards its close. And soon the last of your days may have passed away and then your harvest is past. How is it with you, young friend, in case your harvest-time should end to-day or tomorrow, would you be saved? Are you sure, the melancholy words of the prophet will not apply to you in that case? Have you made earnest in seeking your soul's salvation or are you still one of the careless, indifferent ones, hoping for a more convenient season, a more auspicious harvest-time to gather the souls harvest?

I trust my young friend, you have fully decided to be a follower of Christ and die the death of the righteous. If so, let me admonish you, do not delay seeking the Lord and His blessing until you are older for soon the day of grace the acceptable time, the souls harvest may be past for you!

But, it is not only the young that are to be reminded of the blessed summer and harvest-time in which they are living. There are hosts of older ones, who have for many years enjoyed God's harvest-time, and for whom a bountiful harvest has been prepared and yet they are not saved. To these too we would most urgently appeal and request them to gather their harvest while the sun yet shines, and delay not, while the sun of their life is fast descending towards the horizon, and the cold winter of death is fast approaching.

We have lately entered a new year. Another "twelvemonths" of grace has been added to our lives. Are you still unsaved? You have during the past year celebrated your birthday, you have come one year nearer the grave and eternity. Are you saved? Dear friends, young and old, who you may be, at once lay aside all carelessness and indifference, ponder well the seriousness of the matter and ask yourself the question, am I saved?

Pray to God in the words of the Psalmist, "Teach me to number my days, that I may apply my heart unto wisdom."

Yea, God grant that all who read this may at all times be reminded of the fact that their life is a harvest-time for eternity, and may all be wise and gather the soul's harvest before the summer is ended so that none may finally be obliged to join in with the prophet and mournfully exclaim, *The harvest is past, the summer is ended, and I am not saved.* S.

CHURCH-NEWS.—One of the most interesting departments of a church paper is the department of Church News, containing accounts of occurrences in the different churches of their own denomination, as well as accounts of the work of the christian church in general. As far as accounts of general church news is concerned, these can be gathered from the church papers of their respective denominations. But if accounts of the work in our own churches is to be published, such accounts must be furnished the editors by the different churches. The *Mennonite* always brings in this line what is furnished it, but more it will not be able to furnish. We would therefore request of our brethren to see to it, that notices of interesting occurrences in their churches be sent in for publication in the *Mennonite*, and thereby assist us in making our paper interesting and instructive. S.

CHURCH NEWS.

BOWMANVILLE, PA.—A sister at Bowmanville, Lancaster Co., Pa., in writing for extra copies of *THE MENNONITE* and desiring to secure subscribers, also writes, "I am, since Conference was held here a few months ago, more than ever encouraged to work for my Savior. I have listened to so many impressive sermons that I have been so refreshed and encouraged by the simple Gospel Truths so earnestly and plainly presented, by which I am urged to labor more faithfully. I am sorry to say that our Sunday School has closed again. It always makes me feel sad when I see that people get tired so soon of the good work. Our School was German only, and I think it should have been German and English. I think, too, that we should endeavor principally to teach bible truths."

The sister has a correct view of Sunday School work. The principal feature of the Sabbath School should be teaching and preaching God's word. The letter should be learned during week days. We trust that the good brethren will not fail in opening the school again in the spring. Efforts are being made to secure an organ for our church. The money is being collected, and we hope soon to be able to purchase a good instrument.

DEATH OF AN OLD MINISTER.—Died at his residence, at Smoketown, Lancaster Co., Pa., on January 11, 1886, Bro. Samuel Good, in his 72nd year. Funeral services were held at Lichty's Meeting-house, on January 14, by Jonas Martin and Benjamin Horning. Buried at Pine Grove Meeting-house, Bowmanville. Bro. Good was called into the ministry in Bowmanville congregation when he was only 24 years of age. He was a faithful minister, having preached the Gospel of Christ for nearly half a century. We trust, that, as he has gone to reap the reward of his labor, it will be "he was faithful in a few things, I will set him over many," and that many will arise to call him blessed in the resurrection morning.

PHILADELPHIA, PA.—The Christmas season with all its joys and blessings has come and gone. Its influence, however still pervades many souls and lives. It has been a season of refreshing for us both in the Sabbath-school and congregation. The Sabbath-school festivities were held in the church, on Monday evening, Dec. 28th. The church was filled to overflowing. There were no exercises by the school more than singing. Besides addresses by the pastor and Superintendent, an address by Rev. Fred'k Evans, D. D., pastor of 10th Philadelphia Baptist church, was made and highly appreciated and we feel satisfied will not soon be forgotten. At the close the entire school was presented with fruit and candy. The many gifts exchanged by teachers and scholars showed the high esteem in which each held the other. On Christmas day services were held, as usual, when the pastor and Bro. J. H. Oberholtzer each preached a brief sermon, the remarks of each being based on the advent of Christ into the flesh. On the first Sunday of the new year Bro. Abel Horning, of Telford, preached. The following week, services were held every evening when the pastor was assisted by the brethren L. O. Shimmel, Allen M. Fretz, W. S. Godshall and C. Hartman. Those services were interesting and the attendance good. On the Sunday following the Lord's Supper was celebrated in commemoration of Christ's suffering and death. Notwithstanding the extreme cold, which prevented many of the old and sickly to come out, more united at the Lord's table than on previous communion occasions, at this season of the year. In the afternoon several sick persons were visited and communion administered to them. The weekly catechism lectures have necessarily been omitted for the past month, but will be continued after this and we hope that by Spring quite a number will unite with the church.

We were much impressed by the sermon preached at the funeral of Mr. John Lehman, an old resident who had emigrated to the town of Clarence from Lancaster

county, Pa. Mr. Lehman being a member of the Mennonite Church, Rev. Hahn spoke in the German; Rev. Smith of the United Brethren Church, in the English. The latter's text being Eccl. 7, 1,—"A good name is better than precious ointment; and the day of death than the day of one's birth." He went on to show in vivid terms how that in reality "one's death is better than one's birth." The sermon made a lasting impression on the audience. One feels naturally inclined to ask why "is one's death better than one's birth." The following beautiful poem, credited to Nellie F. O'Neill in *Boston Courier*, would seem of the same import:

WHY?

A baby came into the world one day,
And the parents smiled in pride,
As swift as the message's flashed away
Came greeting from far and wide.

A baby went out of the world one night,
And the mother moaned aloud,
For the stainless soul that had gained the light,
For the form in the pearl-white shroud.

Oh! the mystery here, the problem deep—
Philosophers pause awhile!
Why do we laugh when we ought to weep,
And weep when we ought to smile?

Oliver Tree.

MISSION DEPARTMENT.

IN THE CHICKASAW NATION.

I have recently made another trip to the Chickasaw Nation. On the way my buggy was precipitated into Little Mineral Bayou by a negro who undertook to set me over on a very small raft. "Oh yes sah, I can put you over," was his confident reply to my inquiry. Well, so he did, but first he put me under, and then "put me over." With hard work, we got the buggy out, but alas! my precious books were badly damaged. After making another fearful passage of Red river, which was on its "June rise," I went up the Washita to my first appointment. The promised arbor had been built in a beautiful valley, close by a cooling spring under the trees, amid scenery the most grand and unique that I have seen for many a day.

This was the first religious meeting ever held in this community; but the people went into the Sunday-school work readily. They told me to be sure to send them a preacher, which I can do. Leaving here, I started for another settlement, but missing the route, I drove hard from 2 P. M. until dusk without seeing a house or a person. Ascending a peak (for I was among the Yellow Hills), I looked and listened in vain for some sight or sound that would indicate the abode of man. Clouds began to obscure the moon, so that I could not follow the dim trail, which I had found in

the woods. It was of no use. Hobbling my ponies on the grass, after commending myself and work to God, I curled up on my buggy (it had no top) and tried to sleep. The mosquitoes were terrible, but these were all driven away by a strong wind which brought a drenching rain and great fear lest a tree should be blown down upon me. Seven miles the next morning brought me to where I could get necessities of life, the comforts of life being out of the question. To reach my next appointment, a swollen stream was in the way. I met one man who said he had been waiting a week to get over. Getting the assistance of a tramp who came along, I began to build a raft. We had no tool but an axe. After eight hours' hard work and a good long fast, we passed over. The tramp was stimulated to work by the promise of a ride of twenty-five miles. The place was reached, and a school was organized where greatly needed.—*American S. S. Union Missionary.*

A GREAT WORK.

Very few people have an idea of the magnitude of the missionary work as it is being carried on by the different societies, both American and European, and it would do them good to study missionary statistics. But with this general ignorance of mission work, there is also an opposition to the cause. The work seems useless, the results do not justify the enormous expense connected with it. These excuses are continually presented by such as have no heart in the work of bringing the world to Christ. Whoever makes himself acquainted with the work, and learns the vast amount of good that has already been accomplished, will not be found among those who find fault with missionary work in all its branches. For the consideration of such we give the following summary of the great missionary army.

The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,613 came from America, \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 549 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 4,755 ordained missionaries, 2,163 women, 2,243 ordained native helpers, and 324,785 communicants in churches. These totals show a gain over the preceding year of \$654,886 in income, 89 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 4,637 native helpers, and 26,137 communicants.—*Chr. World.*

IF ALL WERE WILLING.

Recently a pastor remarked that the business men of his church had sacredly devoted one tenth of their income to the Lord's work. The result is, the treasury is full and the Church is able to plan for large things. It has reached out and taken a choice servant of Christ from among us and commissioned him to go into all the region round about to preach the gospel and win men to Christ, and this is but the beginning—for they will do more in the near future. When business men thus give the Lord his own they will find plenty more to do with as the opportunities arise. He who invests with God has a safe banker.

NOTES.

Returns made to the Japanese Government show 80,000 Christians in that empire.

The organization of the Disestablished Church of England, in Ceylon, is now in a fair way to completion.

At no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present.

There are twenty-six missionary vessels belonging to thirteen different societies, operating in connection with their mission stations.

At the late meeting of the Baptist Conference in Calcutta it was mentioned as a fact of much encouragement that the new converts are showing a greater disposition to labor for the conversion of their old companions.

The British and Foreign Bible Society sent last April a consignment of sixteen cases of Bibles in the Fegian language to the islands, but so eager was the demand that the supply failed to satisfy it.

The *Christian Advocate* has a letter from Bishop William Taylor, dated at Lisbon, Portugal, where he was to see the King that day, probably for permission for his thirty-one missionaries in Central Africa to preach the Gospel without interference from persecuting priests and Government officials.

When Mr. McAll began his now famous work in Paris he knew just two sentences of French. They were, "God loves you," and "I love you." In them is found the key to the noteworthy fact that at present in more than thirty halls in Paris the Gospel is proclaimed every evening in the week, and in France 800,000 people are brought under Protestant Christian instruction.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.—*St. James.*

THE SABBATH SCHOOL.

"FEED MY LAMBS."

QUALIFICATIONS OF A TEACHER.

Am I qualified for a Sabbath School teacher? This is a very important question for one who undertakes to teach in a Sabbath School. It is a question that should be uppermost in the mind of every teacher. It is a question which suggests the necessity of self-examination, and at the same time is one of self-examination. Well, we will say if you are a Christian we do not see why you should not be qualified, or at least be qualified, if you feel qualification lacking yet. However we do not wish to be understood that all Christians have like qualifications to teach, but each member of the spiritual body has a function to attend to as well as every member of the natural body. For a teacher's self-examination on this point we will lay down one principle viz: The teacher should be morally and spiritually what he desires his scholars to become.

1. The teacher should be wise. He should first lay up in his heart that which is the beginning of wisdom—the fear of the Lord. It is now a general verdict that a teacher should be a professed Christian. Far more than many of us realize, we are an example to our classes, and though they may not follow us in our uprightness as closely as we might wish, they are pretty sure, if possible, to find a teacher's example as a defence for any bad or doubtful practices in which they may indulge. A teacher should be able to honestly say with the Apostle: "Follow me even as I follow Christ."

2. He should seek intellectual wisdom. With God's word as his text-book, he should study to improve his mind in every direction.

3. He should be a total abstainer from all intoxicating drinks.

4. He should at once and forever abjure the use in all its forms, of the "filthy weed" tobacco.

5. He should be careful in his reading. 6. He should obey the injunction, "Let no corrupt communication proceed out of your mouth."

7. He should forswear gambling. Gambling and lying are brother and sister, and both are the children of dishonesty.

8. A man is not qualified to teach in a S. S. who wastes valuable time in studying the "devil's prayer-book,"—engages in card playing.

9. He should remember the "Sabbath Day to keep it holy." Slowly but certainly the American Sabbath is being robbed of its distinctive features. One innovation follows another—the horse-car for lazy Christians was the fore-runner of the excursion train for careless, yea sinful pleasure-seekers; through the open public

library door the Sunday concert, the museum and beer garden have entered. In the farming communities especially here in eastern Pennsylvania, even professed Christians are supporting, sustaining, yea even running butter and cheese factories on the Lord's Day. Sunday School teacher take a hint.

10. He should refrain from following the vain fashions of a deluded world.

The foregoing remarks can also be applied in many instances, with a shoe. Let each one called to be a teacher as well as each one feeling a desire to become a teacher in a S. S. examine himself with the Word of God concerning these rules, and he will see that if he is qualified to be a Christian he has also the chief qualification of a Sunday School teacher.

Last year the American Sunday-school Union planted 1,799 new Sunday-schools, aided 4,704 old schools, in which there were 413,354 teachers and scholars; 33,707 families were visited; 7,179 Bibles and 11,120 Testaments distributed, and 8,982 meetings held. Over 200 churches developed from this work, and between three and four thousand were converted in the schools. The entire expense for the vast work so far reaching in its results and so important to the well being of America, was \$94,396.57. We have yet to learn of a more economical method of evangelizing this country.—K. C. Work.

LOVE IN SUNDAY-SCHOOL WORK.

Dr. Tyng was asked at one time for the constitution and by-laws of his great Sunday-school. He replied, "They are contained in four letters—L-O-V-E."

The scholar should be made to feel that the teacher loves him. Love puts a new light into the teacher's eye, sweetness into the voice, and tenderness in the expression; and how soon the "little ones" learn to interpret these things!

Love your scholars. They love you. Not on Sundays only, but all through the week they are thinking about you, and loving you, if you are worthy of it.

Do not love that little girl because her mamma is your best friend; love not that little boy because he has such winsome ways; love not that little one because she has such nice, curly locks, and such a beautiful face; but love *all*; that rough, bad, troublesome boy, under the blackened and coarse exterior there is an immortal soul, and the Master bids you bring it out polished, that it may sparkle in his diadem forever.—Living Epistle.

Newman Hale's church in London has a membership of a little less than 1,100 persons. This church has under its care thirteen Sunday-schools with an aggregate of 5,500 scholars, and about 400 teachers.

INTERNATIONAL S. SCHOOL LESSONS.
1886 First Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 5. February 7th.

THE FIERY FURNACE.—Dan. 3, 16—28.

GOLDEN TEXT:—Our God whom we serve is able to deliver us from the burning fiery furnace.—Dan. 3, 17.

Daniel and his three companions, having been firm in their resolution, gained the victory and from God received knowledge, skill and understanding, les. 5, were held in high esteem and received great honor from Nebuchadnezzar.

About twenty-three years after the events of last lesson, Nebuchadnezzar made an image of gold to be worshipped by the assembled multitude, and though the cry of the herald is that at the sound of the different kinds of music, all should fall down and worship said image, and even through the cry is accompanied with the threat that who would not fall down, should the same hour be cast into the midst of a burning fiery furnace, there are three young men—officials in the government,—Shadrach, Meshach and Abed-nego,—Daniel's companions, who refuse to bow their knees to the golden image. They are therefore accused to the king and brought before him.

The king wishing to save his highly esteemed officers, gave them another opportunity to do what they had firmly and conscientiously refused to do. For convenience of study we consider: 1. God's servants faithful, v. 16—18. 2. The king enraged, v. 19—23. 3. God's servants triumphant, v. 24—28.

1. God's servants faithful, v. 16—18. The young men disregarding the king's command and undaunted by the severe threat, showed their faithfulness to God: 1. By refusing to answer—argue with, the king in that matter. 2. By having the confidence that their God was able to deliver them. 3. By having the knowledge that he would deliver them. 4. By asserting that they would even prefer to perish rather than to worship the golden image. Like these young men, who thought it unnecessary to answer the king with regard to his command, should the believer be superior to mere outward surroundings, and be able to say with Paul, "whether we live therefore or die we are the Lord's."—Rom. 14, 8. The truly faithful child of God, is able to say, "Our God whom we serve is able to deliver us," yea he can say, "He *will* deliver us." Doubting is unfaithfulness.

2. The king enraged, v. 19—23. The king's fury and anger against the young men for disregarding his will, may well be imagined when we notice his commands. 1. That the furnace should be made as hot as possible. 2. That the most mighty men in his army should carry out the execution. 3. His command was urgent, there was no time allowed for the young men to make preparation. The king's mighty men succeeded in throwing in their victims, at

the cost of their own lives. The sinner often brings judgment upon himself.—Ps. 7, 16. 3. God's servants triumphant, v. 24—28. Here is a contest; we have noticed both sides. Now then who shall gain the day. Paul says: "If God be for us who can be against us?" How quickly is Nebuchadnezzar's countenance changed; a minute before it was full of fury now of astonishment. His haste to have the three men cast into the furnace, was now haste to ascertain what four men were walking to and fro in the same. His command to cast in was now changed to a call to come forth and hither. Instead of compelling them to worship a false God, he now acknowledges them as the servants of the most high God. His purpose to punish them was changed to giving them permission to serve and worship their own God. Oh, what a victory for the servants of the most high God, but such is the victory of every true child of God.

Learn a lesson of the triumph of faithfulness:

1. Our conception of God will be the measure of our faith and fidelity. Reference: 1 Tim. 4, 10.
2. The most convincing argument for Christianity is the practical godliness of believers. Reference: Matt. 5, 16.
3. We may expect that our faithfulness to God will provoke hate in man.—John 17, 14.
4. It is our duty to commit and pledge ourselves against the wrong. Reference: Rom. 13, 14.
5. The right may sometimes seem to fall though it is soon to triumph. Reference: 2 Cor. 6, 9.

Lesson 7. February 14th.

THE HANDWRITING ON THE WALL.—Dan. 5, 1—12, and 25—28.

GOLDEN TEXT:—Thou art weighed in the balances and art found wanting.—Dan. 5, 27.

About 42 years elapsed between this and the last lesson. In this lesson we have introduced to us another king of Babylon,—Belshazzar. Nebuchadnezzar had long been dead and it appears that Daniel had lost his place of honor and sunk into such obscurity that Belshazzar did not know anything of him. Belshazzar, according to Josephus, was the third king after Nebuchadnezzar. The Medes and Persians had united their forces against Babylon and were besieging the city. It was during this siege that the account in this lesson took place.

1. The Feast, v. 1—4. 2. The Handwriting, v. 5—9. 3. The Interpretation, v. 10—12, 25—28.

1. The Feast.—Belshazzar the king, v. 1. We learn from profane history that this king was known by different names: Berosus calls him Nabonnedus; Herodotus, Labynetius; the Babylonians called him Nabonaidus. Rawlinson is of the opinion that he was the son of Nabonnedus and associated with him in the government. 1. This was a great feast,—"to a thousand of his lords." 2. It was a drunken feast,—and drank before the thousand. "While he tasted the wine,"—when he had be-

come so drunk that he would dare to commit any wickedness. 3. It was an unholy feast,—he commanded to bring the golden and silver vessels, that Nebuchadnezzar had taken out of the temple at Jerusalem, out of the house of the true God, and he and his princes, his wives and his concubines drank out of them, as an insult to the God of the Hebrews, and praised their own gods made of different kinds of materials as being more powerful than the God of Heaven. A spirit of pride and extravagance is the precursor of ruin. What have not men done when under the effects of strong drink! "When wine got fully in, we went wholly out."

2. The Handwriting. A sudden change in the revellings is to take place. After the holy vessels had come and the drunkenness was increasing in madness, there appeared on the wall of the palace, opposite the king, a curious sight,—the fingers of a human hand writing. Whereupon gayety gave place to an expression of fear. The kings thoughts troubled him, his constitution seemed to have been shaken, and in a tone of terror issued an order that the wise men of Babylon might be brought in and interpret the writing. But how much more must have been his trouble, and how much greater the astonishment of his lords to learn that not one could interpret the strange script. There comes a time when the sinners cup is full, then conscience makes cowards of them all.

3. The Interpretation. The kings mother,—"the queen,"—receiving news of the strange occurrence came into the banqueting hall with the announcement that there was a man in the kingdom, in whom is the spirit of the holy gods, who had light, wisdom and understanding, and asked that Daniel be called and he would show the interpretation. Daniel, who was a stranger to the king, was accordingly sent for. The king after some preliminary remarks, made to Daniel the offer of being clothed with scarlet and have a chain of gold about his neck, and made ruler in the kingdom. Daniel however spurns the kings offers, reproves him for pride and idolatry and reads and interprets the writing:—*Mene, Mene, Tekel, Upharsin*, which means, God has numbered the days of the duration of thy kingdom and brought it to a close. Thy actions are weighed and thou art found to have a character of no worth. The kingdom is divided and given to the Medes and Persians.

Learn a lesson of God's punishments:

1. "The Lord is a God of knowledge and by his actions are weighed."—1 Sam. 2, 3.

2. He who fears not God will in time commit the grossest sins. Ref.: Gal. 6, 7.

3. There comes a time when the sinner's cup is full. Ref.: Matt. 24, 50.

4. He shall bring every person and work into judgment. Ref.: Eccl. 12, 14.

5. It is only when we have Christ and his righteousness, that we are complete. Ref.: Col. 2, 10.

Lesson 8. February 21st.

THE SECOND TEMPLE.—Ezra 1, 1-4; 3, 8-13.

GOLDEN TEXT.—They praised the Lord,

because the foundation of the house of the Lord was laid.—Ezra 3, 11.

As the subject indicates we learn in this lesson about the return of the Jews from the Babylonian captivity and the rebuilding of the temple at Jerusalem. We now leave the personal history of Daniel and learn more general facts of his people.

In the very night that the mysterious handwriting appeared on the wall, was Belshazzar slain, whereupon Darius the Median took the kingdom and reigned about two years, after which Cyrus the Persian became king, 536 B. C.

LESSON OUTLINE:—1. The Proclamation, 1, 1-4. 2. The Temple to be rebuilt, 3, 8-9; 3. The Foundation laid, 10-13.

1. The Proclamation.—The origin of the return from the captivity is found in an exertion of divine influence on the mind of Cyrus, who was moved thereby to put forth a proclamation or decree in the first year of his reign, addressed to all the people of the Lord God of Israel dwelling in any part of his domain, granting them free permission to their own land. We find in Jeremiah 25, 11-12, the prophecy referred to in v. 1. The seventy years of captivity were counted from the time of the prophecy 606 B. C., in the reign of Jehoiakim, king of Judah, 2 Kings 24, 1, and not from the time of complete captivity as learned in Lesson 4. Cyrus was stirred up by the Lord to issue this proclamation v. 1, and felt the charge to build a house at Jerusalem for the Lord, v. 2. The king, in this proclamation, also considered the poor and gave command that such who may be too poor to go, be helped with silver, gold and goods, also material for a freewill offering for the temple. 1. Man by nature is in captivity and subject to death, but Christ has conquered the captors, and has now given proclamation:—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "If any man thirst let him come unto me and drink." "Come unto me all ye that labor."

2. The temple to be Rebuilt, 3, 8-9. Though Cyrus was a heathen king, he seems to have been possessed of great goodness of heart, and was an agent employed by Jehovah in the execution of his designs of mercy toward the Jews. The prophet Isaiah made mention of Cyrus about one and three quarter centuries before this, and calls him God's Shepherd and anointed, who should say to Jerusalem, "Thou shalt be built," and to the temple, "Thy foundation shall be laid."—Isa. 44, 28; 45, 1, see verse 2. The number which returned from the captivity was 49697 led by Zerubbabel and Jeshua. Free-will offerings were made for the purpose of rebuilding the temple, chap. 2, 64-69. The rebuilding of the temple began in the second year after their arrival in Jerusalem, under the supervision of the priests and Levites, v. 9.

The Jeshua v. 8, grandson of Senniah, the high-priest, was made the first high-priest after the return; Jeshua, v. 9, was a common priest. 2. Having heard the command of our Lord and King, that the temple,—our bodies, should be restored and made a fit abode for Him, we should willingly set about doing it,

v. 8. We should be united in every good work, v. 9.

3. The Foundation Laid. It was arranged that the work should commence with a religious ceremonial. There were the priests clothed in their long white garments blowing their trumpets, the Levites striking their cymbals, singing responsively in praising and giving thanks, and the people shouting while praising the Lord, because the foundation of the temple was laid.

Learn a lesson of spiritual restoration:

1. A great king has made proclamation of spiritual restoration. Ref.: Acts 13, 38; Matt. 9, 13.

2. The temptations of the world keep many from God and his service, v. 4. Ref.: Gal. 5, 1.

3. The cause of Christ demands the consecrated service of youths, v. 8.

4. We should provide special thanksgiving for God's goodness, v. 9.

Lesson 9. February 28th.

NEHEMIAH'S PRAYER.—Neh. 1, 1-11.

GOLDEN TEXT.—Give us help from trouble; for vain is the help of man.—Ps. 108, 12.

Between last Sunday's lesson and this we pass a space of 91 years, with the returned Jews at Jerusalem which brings us to 445 B. C. It seems that those which had returned were not as prosperous as those which remained behind. The colonists of Samaria in the first place had offered their assistance in the building of the temple, which was not accepted, (Ezra 4, 1-3.) gave them great trouble, which, together with many other reverses, delayed them, so that it was twenty-one years before the temple was finished. Still affairs did not prosper; the people were not as faithful as they should have been in their obedience to God. After a lapse of some seventy years, Ezra went to Jerusalem, hoping to effect a reformation, but our lesson gives an account of the condition of affairs thirteen years later, when news was brought to Nehemiah, a pious and zealous Jew, who was at that time cup-bearer to Artaxerxes, king of Persia, in the twentieth year of his reign, v. 1. The lesson naturally divides itself into two divisions: 1. Sad Tidings, v. 1-3. 2. Nehemiah's Appeal to God, v. 4-11. Each of these divisions can easily be sub-divided for convenience of study.

1. Sad Tidings. (1.) Anxiety about his brethren.—The Jews and their city made him ask concerning them, when he had opportunity. The character is known by one's questions and desires, for, "out of the abundance of the heart the mouth speaketh." (2.) The answer given in a few words, shows the deplorable condition of the people and their city. "Are in great affliction and reproach." The inhabitants of Samaria as already said, had become their enemies and greatly annoyed them in every way possible. The walls of the city were still broken down as left by Nebuchadnezzar, and the then burned gates were not yet repaired. Persecution and opposition are the portion of the Church in this world, Joh. 15, 20.

2. Nehemiah's Appeal.—The afflicted and reproached condition of his people naturally called forth great sorrow in the mind of Nehemiah. From this prayer we can learn the character of his devotions. Notice 1. His humility.—"Sat down and wept;" mourned certain days; fasted and wept. He was deeply moved religiously. 2. His devotedness.—God is addressed as the great and terrible One, who nevertheless is merciful to them who love him. He could address Him thus because of God's severe dealing with his people, and had yet learned that God much preferred to bless rather than to punish. He had such a desire that his prayer might be heard that he asks God's special attention with ears and eyes. 3. His Confession. In this he includes himself, and owns that they have sinned against God, have dealt corruptly, and not kept the commandments, the statutes nor the judgments given by God to Moses. He knew and confessed the true and full cause of their punishment, v. 6-7. 4. He pleads the covenant promises. Remembering God's faithfulness in the past he hopes for the future. See how Nehemiah lays hold of God's promises to secure his favor in regards to affairs at Jerusalem. Referring to his Jewish brethren, he says:—"These are thy servants whom thou hast redeemed (from Egyptian bondage), by thy great power and by thy strong hand," v. 8-10. 5. He pleads for an immediate and favorable hearing before God and the king, v. 11.

Learn a lesson of Prayer:

1. Our true resource in perplexity is prayer, v. 4. Ref.: Ps. 50, 15; Matt. 21, 22.

2. Prayer forms the best preparation for great and difficult undertakings. Ref.: Acts 6, 4.

3. We should cultivate the habit and spirit of prayer, v. 6. Ref.: 1 Thess. 5, 17; Rom. 12, 12.

4. Our confession of sin is an inducement and God's promises are an argument for his answering our prayer, v. 6-9. Ref.: 1 John, 1, 9; Heb. 10, 23.

5. Every true prayer is a consecration of the suppliant to service, v. 11. Ref.: Acts 9, 6.

Lesson 10. March 1th.

READING THE LAW.—Nehemiah 8, 1-12.

GOLDEN TEXT.—So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Neh. 8, 8.

After the sorrow and prayer of last lesson, came Nehemiah with a sad countenance before the king to serve him as his cupbearer. The king perceiving the sad condition of Nehemiah desired to know the cause, whereupon Nehemiah told him of the condition of his people and requested the king to send him to Jerusalem that he might build it. The petition was favorably received by the king, and in the course of a few months Nehemiah was ready for his journey. His arrival at Jerusalem and the announcement of his purpose, of God's hand and the kings word with him, caused new energy

(Concluded on page 71.)

One great purpose in all affliction is to bring us down to the everlasting arms. What new strength and peace it gives us to feel them underneath us! We know that, far as we may have sunk, we cannot go any farther. Those mighty arms can not only hold us; they can lift us up; they can carry us along. Faith, in its essence, is simply resting on the everlasting arms. It is trusting them and not our own weakness. The sublime act of Jesus as our Redeemer was to descend to the lowest depths of human depravity and guilt and to bring up His redeemed ones from that horrible pit in His loving arms. Faith is just the clinging to those arms and nothing more.—*Rev. T. L. Cuyler, D. D.*

The head of a Christian family must join with the instructions of Abraham, the diligence of Cornelius, the resolution of Joshua, and the discipline of David. He who so does is a good father.

DEATHS.

OBERTHOLTZER.—On Dec. 31st, 1885, in Bedminster, Bucks Co., Pa., Joseph Obertoltzer, aged 78 yrs., 9 mos. and 27 days. Interment on Jan. 3rd, at Deep Run Mennonite burial ground. Funeral services by Isaac Moyer and Samuel Godshalk.

KLINE.—On Dec. 26, 1885, in Bedminster, Bucks Co., Pa., Eva, daughter of William and Maria Kline, aged 2 yrs., 5 mos. and 24 days. Buried at Deep Run Mennonite burial ground on the 29th. Funeral services by Allen M. Fretz. Text: Matt. 18:2-3.

WUNDER.—Suddenly, of apoplexy, in Philadelphia, on December 26th, 1885, Theodore D. H. Wunder, in his 73rd year. Interment at Germantown Mennonite Church, on Dec. 30th. Funeral services were conducted by N. B. Grubb.

FRETZ.—On Jan. 6th, 1886, at the house of her sister in Doylestown, Bucks Co., Pa., Laura F., daughter of Abraham and Catharine Fretz of Bedminster, aged 21 yrs., 10 mos. and 17 days. Interment on Jan. 12, at Keller's Church, (Reformed). Funeral services were delivered by Allen M. Fretz at the house, and by Rev. Zeigler at the church.

WEISS.—On Jan. 11th, at the house of Samuel L. Weiss in Milford, Bucks Co., Pa., Hannah Lizzie, daughter of Henry L. Weiss of Berkeley Springs, W. Virginia, aged 5 yrs., 9 mos. and 2 days. Interment at West Swamp on the 14th. Funeral services conducted by A. B. Shelly.

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THE
MENNONITE.

VOL. 1.

PHILADELPHIA, PA., MARCH, 1886.

NO. 6.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

THE OLD MEETING-HOUSE.

It stands in the edge of the woodland,
O'er-shadowed by maple and oak,
Where sounds from the distant highway,
But seldom the silence broke.

The mouldering touch of the hand of time,
Is on rafter, and beam, and stone,
And the soft grass yields to the quiet tread
On the worn path, now o'er-grown.

The winter winds, as they sweep through
Of the tall trees overhead, [the boughs
Bear the withered leaves of the faded year
To the graves of the sleeping dead.

Here, years ago, a goodly throng
Of earnest seekers came,
To worship in silence, or speak, or pray,
We trust, in the Master's name.

The long array of vacant forms,
Tells a story sad to know,
Of the wondrous change that time has
Since those days of long ago. [wrought,

No step resounds along the aisle;
No worshipper comes there,
And damp, and gloom, are in the place
Where hearts were bowed in prayer.

In those low mounds the dust of some
Is mingling with the mould,
While some have strayed to distant lands,
And some have left the fold.

But while, with saddened hearts, we grieve
O'er the work of relentless years,
We know the Truth will stand, and thrive,
Despite our doubts and fears.

The cause is His, whose matchless power
Is over all things still;
Can bend the will, and mould the heart
His purpose to fulfill.—*The Friend.*

THE VOICE FROM HEAVEN.

Listen to the voice of the Lord! God himself hath spoken. God, the creator of heaven and earth hath spoken to men. His voice is mighty as the strongest wind; it moveth the mountains, rending the rocks in their beds. It is soft and invigorating as the springtime breeze. It is cheer and comfort for the soul like a soft sound from heaven.

O man! to the voice of thy Creator, thy Father, thy Friend, thy Saviour, hast thou listened?

Your ears have been open to the cries of your friends in pleasure; you have given attention to their wild and thoughtless tale, joke and stormy laughter; but thou hast not yet heard the words of thy God!

You have stood, a willing listener, before the tempters; to their flattering words, while their lips seem to drop with honey; (while truly they are bitter as gall) who say, "Come with us," but whose path leads to the grave and eternal death; but to the word of God you will not listen!

You have heard the voice of business, coming from the farm, the bank, the office and shop; you have listened to the voice of the courier, crying of the passing events; to the debates of statesmen, the combats of soldiers, the overthrow and rising of nations; but to the words of your God you will not listen!

O man! the earth rings with the voice of thy Creator. Thou hast listened to all other voices, and will you not listen to the voice of thy God?

Can you hope to find a more powerful friend? Can thy Creator forget thee? He brought thee forth from nothing and will he cast thee off forever? And if forever, O where will you appear? To whom will you listen, if not to him?

It is winter. The time of general festivity is passing. The young men and maidens have played till a late hour and then separated. A profound calm follows the festivity, and some are reflecting; we hear them say, "This is not happiness. Where can it be found? Where does she sit upon her throne?" The voice from heaven answers, "The word of God will guide thee home."

There was joy on earth eighteen centuries ago, when God became man. Yes there was great joy on earth at that time. Men believed on him and received eternal life. Darkness was banished by the dawn of his perfect light. His name is Christ. Listen to his commandment: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." This is the great voice from heaven. Lord, make us to understand thy words. Listen, O ye nations, search the Word of the Lord. It is a blessing untold for the poor, life and strength to the fainting, wisdom for the ruler, and eternal life for the dying. O man! O maiden! O father! O mother! May this be your time to hasten. He bears the most joyful of all news. Hear him proclaiming to the shepherds through an angel messenger, "Fear not, for behold I bring you good

tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord." Lord make us all to hear Thy voice and follow Thee.—*Evangelist.*

"TUNNELS IN OUR LIVES."

I have recently been reading the letters and diary of a pious-gifted young Scotch lady, who was an invalid and traveled abroad for her health. After having described, in one of her letters, her passage through the Mont Cenis tunnel, she thus moralized: "We have tunnels sometimes in our lives, long, dark places filled with sadness and gloom, and God does not tell us what they mean—we can not understand; but we wait, and in good time come the sunshine and the flowers."

How well does this accord with the experiences of the people of God generally. Barely will you find one who has not met with such passage-tunnels of greater or less length, and of more or less darkness and gloominess, in the pilgrimage of life. So was it with the saints of ancient times. So was it with Abraham in his journey of three days with his beloved Isaac to Mount Moriah. A dark tunnel all the way. So was it with Job during that sad period of his history, of which we read in the book that bears his name. A long, dark, unrelieved night was that. And so was it oftentimes with David. How many were the dark passages in his troubled life?

Not greatly unlike theirs has been the experience of modern saints. Not unlike was that of the young lady, from whom we have quoted. Her illness was to her a long night of affliction. And for one cause and another, such nights have been common with the people of God of all times and of all countries. With some it has come from sore bereavements; with some from frustrated plans and for "purposes broken off," and with others from the hidings of their Father's face. They have walked in darkness, seeing no light.

But, take courage, all ye benighted and troubled souls; the dark tunnel will ere long be passed through, and you will emerge from it amidst bright and joyous scenes. To quote again from the diary already mentioned: "Most beautiful day. However dark the days may be for a time, sunshine always comes again." Fairer far than sunny Italy is that heavenly land towards which you are journeying. Your days of gloom and sadness will all soon be past and gone forever. Soon will "come the sunshine and the flowers," the "never withering flowers."—Soon will you have become an inhabitant of "the city that hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." All tears forever wiped away, you shall dwell amidst the splendors of a cloudless, eternal day.

TRANSFORMED.

Bunyan describes the pilgrims, Christian and Faithful, passing through the town of Vanity Fair; but they would not conform to the sins of the people. Both pilgrims were imprisoned, and one was burned at the stake in consequence. The tendency of the day is for the church and the world to obliterate dividing lines between them. The old proverb says, when you are in Rome you must do like the Romans. But Christians must not act like worldlings, by having a double heart, one for God, and one for Satan; one for the Sabbath, and one for week-days; one for religion, and one for business. Christ says, "Ye cannot serve God and mammon." The chameleon is a lizard that has the power of changing the color of its skin to suit its location. Among green leaves, it is green, too; on the ground, it is earth color. This is a good arrangement for the chameleon, and it shows the kindness of the Creator. But Christians ought not to imitate the chameleon by changing their conduct and speech according to the company they are in. We ought not to be worldlings among worldlings, and Christians among Christians, attending church to-day, and the theatre to-morrow; being at Sabbath-school to-day, and at a gambling party to-morrow. We ought not to adopt the doubtful schemes of the world in conducting the church and raising revenues.

The way not to be conformed to the world is to be conformed to Christ, transformed into his likeness. The only way to keep from sin is to be holy. You cannot make an empty sack stand erect. One way to keep Satan from tempting us is to engage actively in doing good.

When we would win young people from Satan to Christ, show them how much better Christ is than Satan. Ulysses and his crew kept themselves from yielding to the seductions of the music of the Sirens, by tying themselves to the masts of their ships. Orpheus, who was a famous musician, kept himself and his crew from the same dangers by making better music than the Sirens could make. When we would win our children from the sordid music of sin, let us make better music for them by showing them the loveliness of Christ.

Suppose a mother wished to induce a little child to give up some poisonous fruit which he was about to eat, how better could she do this than by offering him a beautiful apple? So God never asks us to surrender our swine-husks without inviting us to his royal banquet.

We notice that the word, "transformed," is sometimes translated, "transfigured." And we are to be transfigured, somehow like Christ was, in answer to prayer, and in the study of the death he died on the cross. Read the story of the transfiguration of Christ. Be transfigured, too. Let your faces shine with the light of God.

Hear God declaring that you are his beloved sons.

The great object and design of our being transformed is that we may prove in our own experience how good is God's will, decretive and preceptive. "O taste and see that the Lord is good." "Prove me now herewith, saith the Lord of hosts, and see whether I will not open the windows of heaven." Let us put God to the test.

—*Observe*

TIME IS SHORT.—We should consider it a very high privilege to be truly testifying for Christ down here, where everything is against us and against him. Those who sleep in Jesus can no longer do so; they have left opportunities of serving him which yet remain to us; let us not fail then, to take them as they offer. "The time is short." Short for suffering, and that is comfort for the wearied; short for serving, and that is a stimulus for the faithful, loving heart. That word, "As ye have opportunity," is very blessed. Are we not conscious of missing many opportunities? I have often thought of the sad and bitter feeling that Peter, James and John must have had when they looked back upon the opportunity their gracious Lord afforded them of watching with him and soothing him in his hour of deep distress. What a time for the servant to be resting—while the master was in agony! But they had missed their opportunity, such an opportunity as was never before afforded to man, and never can be again. And are we not often like them? Christ is not here personally, but he has left us an opportunity of serving him.—*Record of Christian Work.*

DEATH CONQUERED.—Death, which sin brought into the world, is now the only means to destroy and kill sin. Death which is contrary unto life, is now turned into a port and passage into life. Death, that before was an armed enemy, is now made a reconciled and firm friend, a physician to cure all diseases, and an harbinger to make way for glory. The grave, also, by Christ's lying in it, is become a bed of rest, in which His saints fetch a short slumber until He awakens them to a glorious resurrection. It is the chamber in which he invites his beloved ones, to hide themselves until His indignation be past; the ark into which He shuts His Noah's while He destroys the world with the overflowing deluge of wrath and displeasure. Christ came to grapple with death on the cross, and that lord monarch was armed with all his terrors; he had his full force upon him, and darted his sting with such violence and vengeance into His whole frame, that he struck that sting through his body, and soul into the cross, and could never draw it out any more; so that the king of terrors has never been able to bring his sting to the death-bed of a Christian, nor will he to the end of the world. But this was not glory enough for

our Almighty Conqueror; he went down into death's dark dominions, fought him upon his own ground, tore his crown from off his head, broke his sceptre to shivers, and with the triumph of a conquering God he said, "O death! I will be thy plague." O grave! I will be thy destruction.—Hosea 13, 14.

DANGER OF AVARICE.—Gothhold saw a bee flutter for awhile around a pot of honey, and at last light upon it, intending to feast to its heart's content. It, however, fell in, and, being besmeared in every limb, miserably perished. In this he mused and said: It is the same with temporal prosperity, and that abundance of wealth, honor and pleasure which are sought for by the world as greedily as honey is by the bee. A bee is a happy creature so long as it is assiduously occupied in gathering honey from the flowers, and by slow degrees accumulating a store of it. When, however, it meets with a hoard like this, it knows not what to do, and is betrayed into ruin. In like manner, many a man shows himself godly, humble, pious, so long as he is obliged from day to day, to earn his bread with the sweat of his brow, and constant difficulty and toil. Let some extraordinary turn of fortune, however, suddenly put him in possession of great wealth, and it becomes a stair by which he descends to the pit of destruction. A bee perishing like this in a pot of honey, might be painted with the motto, Abundance is my ruin. What then, O my God! ought I to desire? A great fortune might prove to be a great misfortune, and abundance issue in eternal want. Grant me grace that, like a bee, I may diligently labor in thy fear, and not in vain, for the portion of bread convenient for me. In other respects be thou my wealth, and then I shall be exempt from danger.—*Gothhold's Emblems.*

GOLDEN THOUGHTS.

Man is born unto trouble as sparks fly upwards.

The sailor's safety at the mast-head is in looking up. Be it ours to be ever looking unto Jesus.

Knowledge too often puffeth out, but love beareth all things, then comes joy, then peace; the one like the head waters of the Mississippi, boiling and tumbling, but not deep. The other like the same current, twenty-five hundred miles below a quiet current three hundred feet deep.

Our Lord made use of very homely illustrations, even such as that of a woman sweeping a floor. Let me take a very homely one: Suppose we take a sponge, and dip it into a pail of water. Do we say that the sponge is in the water or the water in the sponge? It is both. So is Christ in me and I in him; not talking about it but being.—*Meady.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

QUENCH NOT THE SPIRIT.

"Mother, that man looks tired and dusty, and I'm sure these little children would like a cold drink."

"Nonsense! What if they would? You'll have enough to do if you commence waiting upon every emigrant that halts under our trees for five minutes."

Some way last Sunday's sweet lesson, that had haunted Annie Snow ever since, came to her mind in strange mockery of her mother's rebuff. "A cup of cold water only in My name." She wanted to give it to the dirty, tired-looking children, peering from the white-covered emigrant wagon, but she could not now; the sweet bud of generous impulse was crushed; the tiny sprout from the good seed of the Sunday lesson trodden heedlessly under foot; the Spirit was quenched.

"Mother," said she, tremblingly, a few days later, "I've broken two goblets. I didn't mean to, but—"

"Oh you careless child! And then you come and tell of it, just as if you were glad! I'm more out of patience than ever!"

Annie turned away with slow-filling eyes. She only meant to be truthful in the truest sense. Did it occur to her mother that she would have given her a more severe reprimand if she had not told her at once of the accident?

Once more the sweet Spirit was quenched, the trembling feet had tried the path of truth, but rude hands made it too thorny, and they turned back bleeding and bruised. Ah, what were a thousand goblets in comparison!

Yet Annie loved her mother dearly, for she was not always hasty or unjust, only "nervous" at some times, and exceedingly irritable at all. And when one day, years after, Annie's boy lover at school gave her the fairest moss-rose buds his little garden afforded, with a whispered word that made her cheek flush with pleasure, she went straight to tell her mother the story.

"Dear mamma," the tremulous voice and speaking eye almost completed the poem. "Dear mamma, may I tell you something?"

"Don't bother me, Annie, I've no time to stop now. I must get this tucking done before dark. Go and set the table for tea."

Quenched once more. Yet the mother would hardly believe it her own work if Annie engaged herself by-and-by without waiting to tell her mother.

O friends, do we not too often forget that to be truly Christ-like we must reverence the Spirit which is moving the hearts of "these little ones," that of them,

not of us, was it said, "Of such is the kingdom of Heaven?"

Let us be careful that we "quench not the Spirit," which moves them to do anything generous, loving, truthful or confident, though it is not in the most convenient season or pleasing manner, lest these good impulses that would render our latest years our happiest, the holy truth which would be at once a girdle of strength and a coronet of beauty, that sweet confidence which countless wealth cannot buy, be with the Spirit which prompts them, forever quenched. *Standard.*

ARE YOU READY?—One day recently when I came to call on one of my members, I found her busy cleaning her parlor. I came so unexpected to her that when she opened the door, she found it necessary to apologize for taking me into the kitchen, because her parlor was not ready to go in yet, and said, "If I only knew you were coming I would have been ready," but, indeed, I did not expect you to-day. I could not refrain from asking, "What, if your Savior had called for you at this moment! Had you been ready?" What folly that you want to have every thing in trim and first-class when you expect your minister to call on you, and then not to concern yourselves about being ready when that "Prince Minister," the Bishop and shepherd of your soul calls on you. He is continually calling and knocking at the door of your heart, and you heed it not. But my dear reader, remember the time will come that you must heed the call, and come!—Ready or not ready. We must all appear before the judgment seat of Christ to render an account of our stewardship. Do your accounts balance? Are you now prepared to be summoned, to render your account? I ask again, are you ready? (I.)

THE LOVE OF CHRIST.—In the year 1848, out in Italy where the battle of Novara was fought, and where were dreadful scenes of blood, they made a conscription. Every tenth man was picked, and must go and serve, if he was called upon. And now, there was one called upon to take upon himself the position of a soldier, and go forth and fight, but he had no soldier's heart. His mother tenderly loved him; he was her darling; and his white-haired father was broken-hearted at the thought. They offered £80 if they could get a substitute, but they could not get one. There were not many who were willing to go, and £80 would not get one. The day came and there was the young man, his face pale, and his heart quivering; his parents hanging about, and his sisters weeping. But at last a cousin came and said, "I can not bear to see you like that; I would rather die for you. I am an orphan, and have no one to care for me. I will go for you." "Will you?" said the old man. "Then I will give you £100." "No," said he; "do you think I would be

a hireling, to sell my blood? I go because I love him." He would not take a farthing. He went to the field and fell, and they put up a monument for him with the inscription that he went to the battle and died for the love of his friend. Now, that was grand, in its way; but, oh! how much grander it was of Jesus! We were conscripted to die. He was no orphan; he was His Father's darling—His beloved Son,—but He came and gave himself for us. He died on the cross for us. Now remember when once that young man had got a substitute, he was free for life; they would never come on him again. Of course, had he not put in himself the next time the conscription came, they might have taken him; but if he said, "You have no claim on me,—I sent a substitute, my substitute died. I am free—free for ever,"—they would admit the claim. So if we, on the last day, can put in our claim to Christ; if we can say, "Lord I was drawn to death, but for love to me the blessed Savior died. I have nothing to say, but that Jesus is my Savior,"—we shall be saved. His blood will cancel our sins.

IMPORTANCE OF PIETY IN YOUTH.—If the tree is permitted to grow up and to grow old, with the intention of making it new then, there is danger lest, through storms or fire or war, it may be suddenly destroyed. And even though it were protected from all these risks, it is strange that any one should deliberately desire that the soil and sun and air should be enjoyed by that tree, and wasted in bearing bitter fruit all the days of its strength, and only make a good tree in its old age, when it scarcely has sap sufficient in its veins to bear any fruit at all. See, dear reader, in this plain parable, how foolish, how false, how blasphemous, is the desire that throbs cowardly and covertly in many young hearts, to waste the broad sunny surface of life in sin, and throw a narrow strip of its withered, rugged edge at last as an offering to God! If you have no desire to be good and do good throughout the life on earth that lies before you, how can you desire to be good and do good in the eternity that lies beyond? Be not deceived. He who is weary of sin wants to be quit of it now, and instantly to enjoy a new life. He who says he wants to be holy, but would rather put off the date of the change, lies to himself, and to the world, and to God.—*Arnot.*

A LITTLE BOY on his death-bed was urging his father to repentance, but fearing he had made no impression, he said: "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears; but before he could give the answer, this dear child, full of faith, had fallen asleep in Jesus. Kind parents what do you think would be the intelligence your friends and children would be able to bring to heaven? What?

A SICK ROOM TALK.—Who would hire a nurse a second time if they came into the room with a bundle and broze, and forgot the thousand and one little things so necessary to be done? Had the person ever been on a sick bed for weeks and months who wrote to "have the room divested of all superfluous drapery, furniture, pictures, etc.?" If the patient has a contagious disease it may answer for a time, but when the long, weary days of trying to get better come give to such a one the airiest, prettiest room in the house, even if it is the parlor. Best things are none too good for those who are shut in from the outside work and world. Instead of removing pictures, bring in a new one occasionally, and rearrange the bric-a-brac on the table and mantel, so as to give the room a sense of newness. The eye tires of sameness. Bring in a flower, some grasses, leaves or a bird's nest; anything from the outside placed before the eyes may, to one who loves nature and the beautiful, suggest a train of thought ending in the contemplation of God's handiwork, love and care. Though the poor heart has been way down in the depth of loneliness and despair, these little things may help to bring the mind back into the sunlight.—*Selected.*

THE KING AND THE CHILD.—The following story of the Emperor of Germany, the twenty-fifth anniversary of whose accession to the throne as King of Prussia has just been celebrated, is familiar to many or most of our young readers, but we repeat it as one of the pleasant reminiscences of his reign. It is related of the King of Prussia that, passing through a pretty country village once, he stopped to visit the village school. Taking up an orange, he said to the children, "To what kingdom does this belong?" "To the vegetable kingdom," answered a little girl. "And this?" continued the king, holding out a gold coin which he had taken from his pocket. "To the mineral kingdom was the answer. "And to what kingdom do I belong?" he said, expecting that the little girl would straightway answer, with her former promptitude, "To the animal kingdom, sire." But after a pause and many blushes, she replied, "To God's kingdom, sire." Whereupon the king, greatly moved, with a tear in his eye and much solemnity in his tone, replied, "God grant, my child, that I may be counted worthy of that kingdom."

FREDERICK THE GREAT.—A lady once complained to him that her husband treated her badly. "That," said the Emperor, "is no business of mine." "But," said the lady, "he speaks ill of you." "That," said the Emperor, "is no business of yours."

The aching head may cease to throb when laid upon that softest pillow for human pain—"God knows!"

FOR THE CHILDREN.

LITTLE DEEDS.

Not mighty deeds make up the sum
Of happiness below.

But little acts of kindness,
Which any child may show.

A merry sound to cheer the babe,
And tell a friend is near;

A word of ready sympathy,
To dry the childish tear;

A glass of water kindly brought;
An offer'd easy-chair;

A turning of the window-blind,
That all may feel the air;

An early flower unask'd, bestow'd;
A light and cautious tread;

A voice to gentlest whisper hush'd
To spare the aching head;

O, deeds like these, though little things,
Yet purest love disclose.

As fragrant perfume on the air
Reveals the hidden rose.

Our heavenly Father loves to see
These precious fruits of love;

And if we only serve him here,
We'll dwell with him above.

For the Mennonite.

TWIN BROTHERS.

They were two little brothers, but they were known as the "inseparable twins" by their friends, and this name was given them because they were like Mary and the Lamb, wherever Eddie went, Willie was sure to go. Some people used to think that they stuck together like burdock. But, you know some people will make queer expressions, and say funny things about other people. Nearly everybody declared that they could not tell them apart, and used to call Eddie, Willie; and Willie Eddie.

Each thought the other very good looking, and their mamma agreed with them both, perfectly; for she thought no two prettier boys could be found in all the land.

One day aunt Susan told them a story about two little birds who were picking at each other in their nest, and when old Granny said: "See how brothers sometimes quarrel about petty things" the brothers little sister answered: "Oh, no, Granny! they're not brothers; brothers never quarrel."

Dear me, I wish I was as sure of that as little Eddie and Willie. Are you?

When they first went to Sunday-school, they insisted every Sunday on saying the same text: "Little children, love one another"; till at last the teacher said: "Beautiful as that was, it is time for a new text."

The two little brothers marched off very indignant. But the next Sunday they came again, each bearing a triumphant smile on his face, and as they entered the class said, "teacher, we have a new lesson to-day."

Then after a pause, they said: "It's the same old lesson we had, only it has grown bigger since last Sunday."

And now boys, how do you think it sounded? Well, this is the way it was:

Eddie put his arm around Willie's neck, and said: "Let brotherly love continue."

Then Willie put his arm around Eddie's neck, and said: "Be kindly affectionate one to another."

And do you wonder that the teacher smiled, but she did, and said it was a better object lesson, than she could give. I wonder what she meant. Do you know?

Now, little boys, will you not try to be like the two twin brothers and also learn the same lesson they had learned.

JOSEPHINE'S LEGACY.

Josephine was a sweet child in my Sunday-school, about six years of age. She was one of those quiet children that attract little attention, though often having really a very marked character. Last summer, after a painful illness of only five days, this little one died. While suffering much, and conscious that she was approaching her end, Josephine made her little will. She was a child of poverty; yet she had a little worldly treasure, an estate that was precious in her eyes.

As the reward of her own good conduct and the fruit of no little self-denial, she was the undisputed owner of sundry coins which had been carefully put away in a safe corner of her drawer. In the midst of her suffering she asked her mother, then watching by her bedside, for this precious deposit. After holding the money a moment in her emaciated fingers, and ascertaining that her little treasure was all there, she quietly laid it in her mother's hand, and gave directions how it should be disposed of. It was a considerate and solemn act for a child, six years old. It was really her "last will and testament."

Most scrupulously did the mother execute the will of that dying child. On the following Sabbath an older sister, a pupil in the same Sunday-school, came up to the desk, and with tearful eyes laid in the hand of the superintendent the identical parcel, exactly as it came from the tiny fingers of little Josephine, and with it the simple request that the money might be sent to the Missionaries. The neatly folded paper, on being opened, was found to contain two cents of the old coinage, one of the new, and a five-cent piece, exactly eight cents. But it was her all, and it had all been given to the cause of Christ.

How true it is that "out of the mouths of babes and sucklings God has perfected praise." Who shall say that such an act

as this is beneath the notice of Him who commendeth the widow's mite? How does the thoughtful generosity of this dear child put to blush even professing Christians, who count themselves liberal if perchance they give back to Christ a tenth of what he has given to them. Will no one of the thousands of children who shall read this story imitate the spirit of little Josephine? Is there any indulgence money can buy that will yield you half so much a pleasure as the recollection that you have done what you could to honor and please the dear Redeemer?

For the Mennonite.

ALWAYS SPEAK THE TRUTH.

Dear children: I hope you are all good children, who always tell the truth. But as we are all born in sin, and are inclined to sin, we must guard against it. The best way is to come to Jesus, and ask him to give us a new heart in place of the sinful heart; then he will help us to do what is right, to speak the truth. Telling an untruth or a lie is a sin in the eyes of God, as the Bible teaches us: "The Lord hateth a lying tongue." Prov. 6, 17. Some people think it don't hurt to tell a little lie, or one for fun; but a lie is a lie, and is a sin. Let us be upright in all our ways, always speaking the truth, no matter in what circumstances we are. A person who once tells a lie, can afterwards not be trusted, and very often by telling one lie to get out of a scrape, it leads to more than one, and such a person would be a great deal better off by telling the truth at once. Let this be your motto "Always speak the truth." I will here give you a verse, which I learned to sing when I went to school, when a little girl, which you can learn by heart, it may be of use to you as well as it has been to me.

"Be the matter what it may,

Always speak the truth,

Whether work or whether play,

Always speak the truth;

Never from this rule depart.

Grave it deeply on your heart,

Written 'tis in virtue's chart,

Always speak the truth."

Mrs. A. R. FRETZ.

FAITH IN ACTION.

A poor little street girl was taken sick one Christmas, and carried to a hospital.

While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name), held her by the hand, and whispered, "I'm havin' real good times here—ever such good times! Spose I shall have to go' way from here

just as soon as I gets well; but I'll take the good time along—some of it, anyhow. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse: "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was goin' to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"O! just like most o' folks—kind o' glum."

I should'n't think you'd ever look glum if you know'd 'bout Jesus bein' born."

My dear young readers, do you know 'bout Jesus bein' born?"

VALUE OF MONEY.—The person who has no proper appreciation of the use and value of money is apt to be unappreciative in all other things. He who is not selfish does not care to spend money upon himself; he will sooner use it in helping needy ones.—J. R. Hoffer.

(Conclusion of Lesson 1.)

Truths to learn and references, Old and New, to clinch them:

1. Jesus Christ was in the beginning, Prov. 8, 22—23; Col. 1, 17.
2. Jesus Christ was connected in the creation, Ps. 33, 6; Eph. 3, 9.
3. Jesus Christ was the light of men, Isa. 9, 6; John 8, 12.
4. Jesus Christ was the Word, which became flesh, Ps. 2, 7; Heb. 2, 14, 16, 17.

DEATHS.

BISSEY.—On Feb. 12th, 1886, in Bedminster, Pa., of croup, Sadie, daughter of John S. and Louisa Bissey, aged 3 yrs., 3 mos., and 12 days. Interment at Bridgetown Lutheran church on the 10th inst. Funeral services at the house by Allen M. Fretz, at the church by Pastor Berkenmeyer.

Sadie, you have gone to rest.
We will not weep for you;
For you are now where all is best,
We'll strive to come there too.

TRUMBOWER.—In Doylestown, Pa., on Jan. 23, 1886, of apoplectic paralysis, Elizabeth, wife of John Trumbower, aged 56 yrs., 1 mo., and 9 days. Interment at Doylestown cemetery on the 25th. Funeral services by Allen M. Fretz.

MCINTYRE.—In Bedminster, Pa., on Feb. 8th, 1886, of whooping-cough and pneumonia, Annie, daughter of Jordan and Lovina McIntyre, aged 2 yrs., 8 mos., and 4 days. Interment on the 9th, at Deep Run Mennonite meeting house. Funeral services by Allen M. Fretz.

SHELLY.—On Feb. 8th, in Milford, Bucks Co., Pa., John B. Shelly, aged 86 yrs., 3 mo., and 27 days. Interment at West Swamp on Saturday, Feb. 12th. Funeral sermons were delivered by J. H. Oberholtzer at the house and A. B. Shelly in the church.

STAUFRER.—On Jan. 21st, at the house of Daniel C. Stauffer, in Lower Milford, Lehigh Co., Pa., of apoplexy, Anna Stauffer, aged 77 years, 13 days. Interment at Hereford. Funeral services were conducted by A. B. Shelly at the house and by C. H. A. Van der Smitten at the church.

THE MENNONITE.

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PHILADELPHIA, MARCH, 1886.

One fully consecrated man in a church is felt through all the practical work of that church. He is a distinct blessing, being constant, persuasive and invincible in his power.

The beatitude, "Blessed are the Peacemakers," ought to be studied by the church with great care, for there is abundant need of it. "First pure and then peaceable," is the "wisdom that cometh from above," and so it is with the beatitudes—the eternal dispositions accompany cleansing of soul.

We have on our table the January number of *The Olive Tree*, filled with good reading matter both secular and religious. Among the good articles we find, "*A Modern Samson*," relating to the conviction of Editor Stead of the *Pall Mall Gazette*, of London. "*The Old Garment Patched*," and others. It contains also a brief report of the Western Mennonite Conference held at Clarence Centre in November, which however contains a few typographical errors. *The Olive Tree* is issued quarterly for twenty-five cents a year by the Olive Tree publishing company, Clarence Centre, N. Y. printed on heavy paper somewhat larger than the MENNONITE and folded in eight pages.

We do not intend to praise our own work, but to say the truth, the general verdict of those who have had opportunity to read and examine the MENNONITE is that it is a "nice paper." Our aim is to make the paper not only attractive but also useful and instructive. To make it to meet the demands of our own church as well as Christianity in general. To work for more union in our wide extended and scattered church. To acquaint the young and old who cannot read German with the workings of the church and giving them religious instruction, and forward that great work of Christ and the apostles—spreading the Gospel to the heathen. We therefore hope that all our readers will

feel a personal interest in the paper and help us to swell our subscription list during March.

S. S. CONVENTION.—Although the Sunday-school convention of the Eastern District Conference will not be held until August, yet we would like to receive subjects to be discussed then. There are difficulties to be overcome in every school, and subjects that claim the attention of every officer and teacher engaged in the work. We therefore ask you to be kind enough to send us such subjects you wish discussed. In this way the committee appointed to arrange a program will be enabled to prepare it with the satisfaction that the subjects thus presented will not only interest, but at the same time benefit and instruct those who meet with these difficulties. If you have any questions to suggest for the "question box," send them along. The committee would arrange the program at an early day, so as to enable those to whom the subjects will be assigned to prepare in good time. We earnestly request the work of the Sabbath School to be remembered in faithful prayer before the Lord. Any suggestions, subjects or questions you have, please forward to N. B. Grubb, 2136 Franklin St., Phila.

DEATH OF AN INDIAN YOUTH.—From Halstead, Kansas, the sad intelligence reaches us, that one of the Indian youths, attending our mission school there, died, after a short illness with lung disease, on Thursday evening, January 28th. This young Indian, whose name was Henry Milles, had been at our school a year or so, and was one of the most promising young Indians taught there. He was a regular attendant at church, took a great interest in religion, and expressed the desire to become a missionary to his tribe and a laborer for his Lord. Although he had not yet made a public profession of religion and was not baptized and received as a church member, he on his death-bed professed an implicit faith in Christ as his Savior and departed this life in peace and christian hope. Henry Milles may be called one of the first fruits of our mission work among the poor Indians, and if our labors have been the means to help one dear indian soul to Heaven and eternal life, have we not all reason to rejoice and be encouraged to labor on in the good and blessed work! Although it makes us feel sad to hear that one who has given so much hope of future usefulness should be so suddenly called away, we nevertheless rejoice to know that he has died as a christian. His age was 23 years. He was much loved and respected by all who knew him and his funeral was largely attended. Addresses were made by Profs. Ewert, Shelly and Krehbiel, and by the pastor of the Methodist Episcopal church and by Br. C. Krehbiel.

GIVE YOUR NAME.—Correspondents will remember that it is inconsistent with an editor to publish any communication received by him when the writer has failed to give his name. We have received several such communications, one of which we would like to have appear in the MENNONITE, but as no name is given to assure us of its source, we can therefore not publish it. The name is not necessary for publication, but it is of importance to the editor to know who the writer is; and he will always withhold the name if it is so desired. We are inclined to believe that it would nearly always be an advantage to the readers if the writer's name were given.

WE NEED MORE CONTRIBUTORS.—In order to make the MENNONITE more interesting we must have more to write for it. Variety is said to be the spice of life, and this adage holds good also to the interest of a church paper as well as a secular paper. Some one has said that the MENNONITE has a variety of departments, but we need more than a variety of departments; we also need a variety of thought and of sentiment. The thoughts of one writer very often run in one direction only, or in other words, he has one way of expressing different things. If then the same thought is expressed by various persons in various ways still meaning the same thing it is more easily understood, and will accomplish more good. It is still necessary that "Paul shall plant and Apollos water" and God will give the increase. We are God's servants and co-laborers in Christ's kingdom, and it is the Master's will that our strength and means be combined to do His will in our high calling in Christ. Our way of doing this is to unite our efforts in speaking to the Christians for encouragement and sound the warning voice to the sinners by means of writing for the MENNONITE. Brother, Sister, take up your pen and write the sentiments of your heart, and if you do not think that you can put in proper shape for publication, only say so and we will do so for you.

LIGHT BEARING.—There are anxious souls who seem to themselves never to have done anything for the Master, who might be comforted a little if they could only realize how important is the work of light bearing. Many a neighborhood, now forced to be outwardly respectable by the presence of a few God-fearing men and women in its midst, would break out into open and flagrant wickedness if that restraining and enlightened presence were to cease. But wherever God's children are, the light shines, and the workers of iniquity are forced to hide their evil deeds. It is a deed worth doing to flood the streets at night with the electric light, but it is a deed far better worth doing to let one's Christian light so shine that evil men will fear to bring their evil deeds to

the brightness of its shining; for the light of a little band of Christian men and women is worth more, to keep a community pure than all the light of all the lamps ever invented.

Recently we officiated at a funeral of an aged person—the head of a family of four children. About eighteen years ago he was a regular attendant at Sunday-school. His children were all home in the family then. On a Sabbath morning, before starting for the S. S. he would take the family in a room on the third story where a half hour devotional exercises and prayer were had before leaving the house, preparatory to the Sabbath school service. At that funeral one of the children told us "He was a good father, always kind and gentle and never gave us a cross word." How many christian parents set this example for their children to pattern after? G.

CHURCH NEWS.

ORGAN DEDICATION.—Among the many interesting occasions witnessed this year was the dedication of the new organ recently purchased by the brethren at Bowmanville, Lancaster county, Pa., to be used in connection with their services. This congregation never had an organ before, and it was only recently that they decided to purchase one. Sunday January 31, was the day appointed for its dedication. Only one regular dedicatory sermon was preached, and that in the forenoon by Moses Gottshall, based on Eph. 5, 15, 20. In the afternoon Bro. W. S. Gottshall spoke, choosing as his text Acts 26, 28. Previous to the evening gathering, services were held at the residence of a sick brother who was not able to attend services in the church. The evening remarks by Bro. Moses Gottshall, were based on 1 Tim. 2, 4-6. Bro. W. S. Gottshall presided at the organ during the day. In the evening Mr. Renninger, organist at Centre Lutheran church, presided. Notwithstanding the wintry weather, all the services were very well attended, especially in the afternoon, when the house was about full. The brethren of Bowmanville and vicinity seem encouraged, and we with them are hoping for the future prosperity of the church. BY ONE PRESENT.

HARVEY CO., KANSAS.—A correspondent to the *Herald* writes that a number of brethren who emigrated to Kansas, have recently purchased three acres of land, about six miles northwest of Newton, for which they paid \$100. The ground is to be used for a graveyard, and a church building is to be erected upon it. From the fact that the greater number of the brethren are from Pennsylvania, the place will be known as the Pennsylvania Meeting-house. The first person laid to rest in this new cemetery was Sister Lydia Martin, on October 16th last.

The brethren Daniel Brubacher and Daniel Kintzle from the Butterfield church, near Mountain Lake, Minnesota, are visiting some of our eastern churches with the view of collecting funds to defray the expenses of their church-building which they have commenced to erect.

From the *Herald of Truth* we learn that Bishop Isaac Overholt, from the Blooming Glen church, (old Mennonite), has been in feeble health for some time, so that he has not been able to attend church services, but that he is improving some now. We trust that the Lord will restore the aged brother, and keep him a while longer to minister to the flock entrusted unto him.

MISSION DEPARTMENT.

HEATHEN WAITING.

Behold the heathen waits to know
The joy the Gospel will bestow,
The exiled captive to receive
The freedom Jesus has to give.

Come, let us, with a grateful heart,
In this blest labor share a part;
Our prayers and offerings gladly bring,
To aid the triumphs of our King.

Our hearts exult in songs of praise,
That we have seen these latter days,
When our Redeemer shall be known
Where Satan long hath held his throne.

Where'er His hand has spread the skies,
Sweet incense to His name shall rise,
And slave and freeman, Greek and Jew,
By sovereign grace be formed anew.

Let us, my brethren, then proclaim
The love and power of that dear name—
The name of Jesus which alone
Brings peace to peasant, slave or throne.

F.

GOOD SIGNS.—There is special praise given to men of Israel who discerned the Signs of the Times, and the Saviour speaks very unfavorably of those who understood the signs of the weather but who did not see the Signs of the Times. But what are those signs at present? The question will be best answered by contrasting the present with the past. A hundred years ago there were no Christian missionary societies except among the Moravians. Now there are missionary societies in every Christian country and in almost every church or denomination. Then there were no countries open to the Gospel or to circulation of the Bible except Britain, America, and some parts of Germany and Scandinavia. France, Spain, Portugal, Italy, Austria, Russia, Africa, Asia, Mexico and South America were almost entirely closed against missions and the Bible. Not only were China and Japan so shut up, but India, though under the control

of Britain, was equally besotted. These three countries, containing more than half of the human race, and all Europe, except Russia and Austria, are open to missions and the Bible. A hundred years ago human freedom or the right of citizenship were practically unknown except in Britain, America, Switzerland, Holland and Scandinavia, and in all these except America and Switzerland, they were only partially known or regarded, whereas now government by representatives is greatly extended, and the people have a substantial voice in their own government in many countries. A hundred years ago the Bible was only translated into the modern languages for some six or seven nations; now it is published and scattered far and wide in almost every language and dialect of the world. Let us all give not only our means, but ourselves, to Christ's Grand Army, for the evangelization of the world. His gracious command is, "Go into all the world and preach the glad tidings, and preach by example as well as word. The preparation made by discoveries of the mechanical forces such as steam, electricity, etc., will greatly aid in effecting vast changes. Half a hundred years ago there was scarcely a medical missionary in the field; women as missionaries were few and in a very subordinate position, and there was no woman's missionary society. Now there are probably nearly as many missionaries of the one sex as the other, and all valuable and successful; and there are female medical colleges, with a view to prepare many more for the work. Sixty years ago there were no total abstinence societies. Now they are numerous in the most powerful nations of the globe, and powerful enough to effect the governments thereof. Surely all these are signs of yet greater wonders to be wrought by the Lord.

RESTORATION OF THE BIBLE TO PALESTINE.—Jerusalem continues to this day to be one of the most popular places of pilgrimage in the world. At certain seasons it is thronged by crowds representing the Greek, Armenian, Coptic, Abyssinian and Latin churches; while to Jews it is the great centre of pilgrimage, and in the estimation of Mohammedans stands next to Mecca. Yet it is a fact, as such as it is incongruous, that while all this depends on the historical verities of the Bible, the Book itself is almost totally unknown to these superstitious crowds. It would be little to the credit of living Churches of Jesus Christ if they did not endeavor to take advantage of the pilgrimages in order to distribute the sacred Scriptures among the ignorant votaries from so many lands; and we are glad to learn from an address lately delivered at Montreal by Principal Sir William Dawson, that a great work is being accomplished in this direction. Sir William lately met at Jerusalem a most interesting man, who had traveled much in Palestine in the cause of the Bi-

ble, and who was at the time distributing and selling the Scriptures to the pilgrims crowding to the holy city at Easter. In the course of three months he had circulated more than 3,000 copies in nine different languages, and to pilgrims coming from Northern Russia on the one hand, to Abyssinia on the other. Thus the Bible society is inaugurating a modern Pentecost, in which pilgrims from all lands may learn in their own tongues the wonderful works of God and carry home with them something of infinitely more value than the remembrances of the holy places of Palestine. The Bible woman work is also in active progress in the Holy Land; the Arabic press at Beyrout is pouring forth a constant stream of healthy Christian literature; and it is remarkable also that the Jews now immigrating to Palestine in unusual numbers are led by the aspects of their fatherland to devote more attention to its Book, and to listen to Christian teaching. Peter, looking over the blue Mediterranean from the roof of Simon's house at Jaffa, may have wondered if it would please God to send His Word to the Gentile nations dwelling on the shores of the great sea; but, as Sir William Dawson strikingly remarks, he could scarcely have foreseen that in the coming ages these Gentiles were to bring back the book to the old land in which it was originally produced, and to multiply it in all the languages of the world beyond even the possibilities of the gift of tongues. —*Christian Leader*.

MISSION SUNDAY-SCHOOL WORK IN THE SOUTH.

From Alabama to a leading Sunday-school worker in New York a missionary of the American Sunday-school Union writes: "I have just returned from a seven weeks' trip through eight counties in which I traveled, by horse and buggy, 850 miles, and organized nine new schools, besides speaking several times in protracted meetings and camp-meetings, and visiting and aiding several of my old schools. One school, organized five years ago, and carried on mostly by two women, has given a good superintendent to another school of some thirty bright, but handicapped, children from the mountains."

He was refused a hearing in the churches because "he walked not within sectarian order." He spent one night in a house lighted only by a skeleton lantern; slept under the dripping of the rain; breakfasted with the family, with only a pocket-knife and one spoon (without a handle) for parents and eight children at the table. He preached at a protracted meeting held with a church grown out of a school, organized by him only two years ago.

The Five Points House of Industry Sunday-school, in New York, has planted five Sunday-schools in Michigan. "The Tall Missionary" of the American Sunday-School Union, writes: "They all have done a good work, although two were com-

pelled to suspend by reason of the prevalence of diphtheria; have suffered the loss of several scholars, and great affliction. But the schools had prepared the families for this emergency—the scholars for their departure, and the parents for support and for reunion. The other three schools are prospering.

Strange names are often given to Sunday-schools, as well as to churches in the West and South; but a bad name does not prevent good work. A missionary of the American Sunday-School Union in North-western Texas writes: "The Jim Ned school, started a year ago, has been the means of great improvement. Occasional preaching has been secured, a revival enjoyed, and precious souls have been converted; there is greater intelligence and higher morality; dances, that were frequent, are given up." This is only one instance of many.

From Arkansas a missionary of the American Sunday-School Union reports to the New York banker, who supports him: "Favored by very fine weather, I have organized fourteen new schools, with seventy-five teachers and 510 children; delivered seventeen addresses, visited ninety-eight families, distributed 127 Bibles and ninety-eight Testaments." A large work for a month.

S. R. S. BISSELL.

FACTS BEGINNING TO TELL.—Surely, if not rapidly, light on the Indian problem is growing. Facts are beginning to tell. Miss Helen Ludlow, a teacher in the Hampton Institute, Va., has recently been making a thorough tour of inspection among the Sioux Indians. She addressed a large company of ladies in the Y. W. C. A. parlors, while in Chicago, on the results of her observations. Of the seventy-one Indian boys and girls who had been in the Hampton School, and returned to their own people in the Dakota reservations, only four had returned to the "blanket"; seventeen had done more or less well; and the remaining forty had done thoroughly well, cultivating the soil, engaging in various trades, and doing their best to build up good homes for themselves and families. Her account of what is being done in the several communities visited was of exceeding interest. When the Congressional committee, coming to Standing Rock Agency, visited the little white school house, where they found two Hampton Indian girls teaching the school, one of them declared, "Well, this solves the Indian problem." It does not do quite that; but it does prove its practicality and shows how without excuse are we who, having the light of life, have been so strangely reluctant to pass it on to our benighted, sad-hearted brethren just over the social frontier. —*Dr. Gilbert, in the Congregationalist*.

Grace is not given for a parlor ornament, but a thing to be taken, so to speak, into the kitchen to use.

THE SABBATH SCHOOL.

"FEED MY LAMBS."

Is this the Way?—A poor child straying into a Sunday school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school indeed the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home. From desk to class the question went round with a thrill. What were they all doing? Whither were they tending? The question was like an angel suddenly come into the midst to make a record of all that transpired in that school. "Is this the way?" The question might profitably be asked in many a religious circle; not only in the Sunday school, but in prayer-meeting, in the place of public worship, in the sociable, the bazaar, the *soiree*, and all the different places where Christian people are assembled, the question is most appropriate.—"Is this the way of blessing, the way of life, the way of peace, the way of salvation? Is it the way to the favor of God, and to secure the confidence of men? Is it the way to make men believe that religion is a reality and the world an empty show? or are men sometimes convinced by the conduct of those who profess godliness, that religion is form and worldliness the reality?"—*Set.*

THE STORY OF A TEAR.—For twenty years I was the chaplain of a State Penitentiary. Many hard cases came before my eye, none harder than that of "Billy," as he was called. Years passed away. One day I was waiting in a railway station when a spry and cheerful looking man came in, satohel in band, moving with that alert and resolute gait that bespoke a man of comfortable and well-to-do position in life. When he saw me he came forward inquiringly, looking in my face, and said, "Dr. B., I believe." "Yes, but I don't recall you." "Why, don't you remember Billy, up there?" This was a euphemism by which the convict hid the past. An expressive gesture gave emphasis to his words. His face and story came fresh to my mind, and I asked what had wrought the change. He said that he had married, was in successful business, and better than all, a happy Christian. When questioned further, he said, "You remember the deputy, how I used to trouble him? Well, I acted so bad one time that he said he must lock me up in solitary confinement. He marched me off to the dark cell. As he walked along he said, 'Billy, I hate to lock you up there.' It seemed but a casual remark, and had little effect on me. As he unlocked the cell he repeated it still more earnestly. 'I hate to lock you in here, for I believe there is yet a man in you!' As I turned to look at him

a tear coursed down the deputy's cheek that told the depth of his feeling. It touched my soul. All night long I paced the floor of that narrow cell; saw, as it were, shapes of darkness about me and heard still ringing in my ear, 'I believe there is yet a man in you.' When the morning broke, it found me on my knees praying, 'O, God if there be a man in me, help me to bring it out.' God heard that prayer and set me free from sin." Thus was Billy brought to himself and to his Savior. The deputy had spoken just the right word, in the right way, and at the right time. But the silent eloquence of that tear of yearning sympathy, of Christ-like love for the lost, won a heart that had long been steeled against everything good. He went forth weeping, but came again rejoicing, for he had saved a soul from death and hid a multitude of sins.—*Church Union.*

A MASTER STROKE.

An earnest Sunday-school worker, who has just come home from several years of study in the Old World, says:

I sometimes went to the studios of artists, and I observed this: The true artist never caresses his work. Wherever you see an artist patting his canvass lovingly with his brush, making a few strokes, then stepping off to view the effect, and coming back to retouch it again and again, though it seems like a very careful and painstaking way, yet you may set it down that he is not an artist. He is only an amateur, a student. The one who understands his work, the successful artist, does not need to do it over again, does not retouch it. Each stroke must be finished, so far as that is concerned. He puts it there to stay. It is a master-stroke. It will need no erasures, no retouching, and this rapid, finished, seemingly easy work is the result of skill. Artists spend years of time and patient labor in acquiring this skill and ability to make these master-strokes.

And that gave me an idea which I take right into my Sunday-school class. I am trying to make each lesson a master-stroke, to so skillfully bring out its strong points that they cannot be forgotten; that they will need no repeating, for they are there to stay. If it is worth while for an artist to spend years and years acquiring the skill to make master-strokes, to do masterpieces which shall adorn the palaces of kings, surely, surely it is worth my while to study these Bible lessons so thoroughly that their wondrous meaning shall soften and brighten and strengthen the human souls that are to adorn the palace of the Great King. If the Master has graciously allowed me the privilege of assisting him in the touching and finishing of his most wondrous creation—the human heart—then it indeed behooves me to spare no pains in fitting myself for so high a calling.

THE MENNONITE.

INTERNATIONAL 8. SCHOOL LESSONS.

1886 First Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 11. March 14th.

ESTHER'S PETITION.—Esther 4, 10—17; 5, 1—3.

GOLDEN TEXT:—So will I go in unto the king, which is not according to the law: and if I perish, I perish.

In this lesson we leave the returned Jews from the Babylonian captivity, see les. 8—10, and go back and visit those who remained in Babylon. It is very difficult to fix the exact date of this lesson, I believe, however, I am justifiable in placing the incidents of the book of Esther, prior to the two last lessons, and between the years 486—465 B. C. The dates of the lessons have nothing to do with the practical teachings thereof, my object in giving the dates as near as possible is to have a connected history of the Jewish people. As stated in lesson 9th, the time between the return of the Jews in the reign of Cyrus, king of Persia, and the final building of the wall in the reign of Artaxerxes, in the twentieth year of his age, was 91 years in which time four kings had reigned over Persia prior to 465—the beginning of the reign of Artaxerxes II, Neh. 2. Cyrus was followed by his son Cambyses, *Ahasuerus I*, Ezra 4, 6, who again was followed by his brother Smerdes, *Artaxerxes I*, Ezra 4, 7, who was an enemy of the Jews. After *Artaxerxes I*, comes Darius Hystaspes, Ezra 6, and Dan. 11, who was very friendly toward the Jews. He was followed by his son Xerxes, *Ahasuerus II*, 486 B. C., which is the fourth king after Cyrus, Dan. 11, 2, and the king of our present lesson.

It appears that the Jews which remained in bondage were more prosperous than those which returned, from the fact that the same privileges were granted to them that were bestowed on the other nations ruled by the king of Persia. Their bigotry, however, had excited a spirit of hatred, as we learn from the story of Esther.

The king being divorced from Vashti married Esther, a Jewess, who had however concealed her parentage. The kings minister Haman, who had received some slighting from Mordecai, a Jew and cousin to, as well as guardian of Esther, asked the privilege of a general massacre of the Jews which was granted by the king. Mordecai hearing of the king's decree was very sorrowful and appealed to Esther, the queen, who was ignorant of the king's command, to intercede for her people. Our lesson opens with the excuse Esther sent Mordecai for not granting his request.

Her Excuse.—1. The risk she would run in entering the royal palace uninvited. The penalty was death. 2. The little chance there was of being invited. She had not been invited for thirty days. How naturally we excuse ourselves from duty. We have a king unto whose presence we all can come without waiting for a

special invitation. He is holding out the scepter to all. He invites, yea calls all to come and make known their petitions.

Mordecai was inexorable.—1. He reminded Esther that she herself was threatened by the decree. 2. He referred her to her opportunity in her position, and suggested that she might have been raised to her queenly dignity purposely for her being thus able to save her people. 3. He expresses the belief that if she withheld her aid, deliverance would come from some other source, and retribution be brought on her for neglect of duty. Esther unable to resist the pleadings of Mordecai any longer, asked the Jews to hold a general fast for her, while she would also fast and thereafter go in unto the king to plead for her people regardless of the result. Her directions were carried out, she appeared before the king, was welcomed by him, and received permission to state her request with the promise that it should be granted to the half of the kingdom.

Truths to learn and references to clinch them:

1. It is our duty to persist with Mordecai in a right way or work, v. 13. Ref.: 2 Thess. 3, 13.
2. We may be confident that God will protect his people, v. 14. Ref.: Ps. 34, 7.
3. He who goes in the name of God goes unto triumph, v. 16. Ref.: Phil. 4, 13.
4. The law of right and duty is higher than the law on the statute books, v. 16. Ref.: Acts 5, 29.
5. God graciously challenges us to make known our needs, v. 3. Ref.: Phil. 4, 6; Ezek. 36, 37.

Lesson 12. March 21st.

MESSIAH'S MESSENGER.—Mal. 3:11—6; 4, 1—6.

GOLDEN TEXT:—Behold I will send my messenger, and he shall prepare the way before me.—Mal. 3, 1.

This lesson is closely connected with the one studied two Sabbaths since, in which we learned concerning the reading of the law, and brings us down to the close of God's dealings with his people before the coming of Christ. Malachi was at Jerusalem assisting Nehemiah in effecting a reformation of the people. He was the last prophet sent to the Jews until John the Baptist began to preach repentance. The date of the prophecy is about 400 B. C., some writers put it at 444 and others at 397.

The prophet in strong terms rebukes the sins and abuses of the people. The priests are reproved for violating the marriage covenant and separating from their lawful wives. The people are reproved for their heartlessness and carelessness in the service of God. The prophet foretells the advent of a sifting time, when a vast difference should be made between the faithful and the faithless worshippers. He announces a forerunner,—a messenger who would go before the Lord in the spirit and power of Elijah.

LESSON OUTLINE.—1. The coming and work of Messiah's Messenger. 2. The coming and work of Messiah.

I. God is speaking through the prophet and says, "I will send." The messenger was John the Baptist, personated in this lesson as Elijah, v. 4, 5; that is one coming, "in the spirit and power of Elijah," Luke, 1, 17. John resembled Elijah in his retired and austere manner of life, and his zeal for the truth, reproving even princes for their crimes; compare 1 Kings, 21, 17-24. His work was to prepare the way for the Messiah, v. 1. The preparation necessary for the coming of Christ was a turning to God with true repentance for sins. John came preaching the baptism of repentance for the remission of sins and announcing the presence of the kingdom of heaven. He was also to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, chap. 4, 6; Luke 1, 17. By a very expressive figure of speech the patriarchs are referred to here as having their hearts alienated from the Jews because of their unbelief and disobedience, but that the messenger (John) should so far succeed in converting them to God that the fathers should again acknowledge them as their children.

II. *The coming and work of Messiah.* The Messiah is alluded to in our lesson under the following terms: The Lord, the Messenger of the Covenant, a Refiner and Purifier, a Judge, a swift Witness, the Sun of Righteousness. The Jews were seeking—looking forward to the coming of their Messiah as one who would restore to them the lost glory of their nation. They expected in him a powerful temporal ruler; but in that they would be deceived for he "shall come suddenly"—when they are unprepared to receive him. The day of his coming—the gospel age—is represented as being one of great trial, every person being tested as the refiner tests metals.

The work of the Messiah is represented here as being that of a refiner and purifier, separating the righteous from the wicked, as that of a judge passing sentence upon the wicked, v. 5. Jerusalem is vividly pictured as a fiercely burning oven in which the wicked would be consumed as if they were "stubble" chap. 4, v. 1. Though these predictions may primarily have alluded to the destruction of Jerusalem, and the establishing and growth of the Christian church, I am inclined to believe that they also allude to Christ's second coming, the day of judgment and destruction of the wicked. In v. 2 the prophet points out how far different it will be with the righteous, for to them shall Christ—the Sun of Righteousness arise with healing under his wings. They shall have freedom from the bondage of sin, and grow in grace, and finally triumph over the wicked who shall be as ashes under their feet.

Truths to learn and references to clinch them:

1. It is the believers' privilege to herald his Master in the world, v. 1. Ref.: 2 Cor., 5, 20.
2. Holiness is the test of acceptance with God, v. 2. Ref.: Ps. 24, 3-4.

3. Jesus Christ is the only sacrifice that is acceptable to God, v. 4. Ref.: Matt. 3, 17.

4. The true doctrine of Christ is opposed to all forms of sin. Only the obedient are his true disciples. To all workers of iniquity he will say, "I never knew you." Ref.: Matt. 7, 23.

5. Sin makes men weak and worthless, chap. 4, v. 1. Ref.: John 15, 6.

LESSON 13. March 28th.

REVIEW.—Twelve lessons in Jewish history.

TOPIC.—Sowing and Reaping.

GOLDEN TEXT.—And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22, 12.

Persons of note in these lessons:

Josiah, Zedekiah—kings of Judah. Hilkiah, Jeshua—high Priests. Ezra, Shaphan—priests. Jeremiah, Daniel, Malchia—prophets. The Rechabites, Nebuchadnezzar, Belshazzar—kings of Babylon. Darius, Cyrus, Ahasuerus, (Xerxes)—kings of Persia. Esther—a Jewess, wife of Ahasuerus. Mordcai—a Jew. Melzar—a servant in the Babylonian court. Shadrach, Meshach, Abed-nego—Daniel's companions. Zerubbabel, Nehemiah—governors of Judah after the return from the captivity.

The lessons of this quarter relate to a period of Jewish history extending over a space of more than two centuries, 622 to about 400 B. C., and refer us to a short time prior to the seventy years of Babylonian captivity, through the captivity, and after the return of the Jews to their own country.

Lesson 1 gives an account of the reign of the good king Josiah, showing his regard for the services of God. Though Josiah was a very pious king and one who wrought great reforms in the kingdom, we find that the people's doom was already sealed; they had been sowing the seeds of wickedness, and must now reap the result. Jeremiah comes in, in lesson 3, with the example of the faithful Rechabites to show them their true condition, and position toward God, and in Les. 2, lamenting the lost opportunity of reaping salvation he predicts a harvest of punishments. Les. 4, gives us an account of this reaping time. The people were carried into captivity and their city destroyed, by Nebuchadnezzar, king of Babylon, 588 B. C. And though as a people they had forsaken God and were now reaping the consequences, we find in Lessons 5, 6 and 7, that God had his own, and preserved them through temptations, trials and afflictions, and gave them wisdom and understanding, and honor at the Babylonian court, until the Cyrus of Isaiah 44, 28; 45, 1, arose and gave the Jews permission to return to their own land and rebuild their city, 536 B. C. Les. 8. Upon Cyrus's proclamation some of the Jews headed by such leaders as Zerubbabel, Ezra and Nehemiah returned, rebuilt the city and reinstated the service of God, Les. 9-10. In Les. 11, we have a glance back into the condition of those who remained in Babylon, while Les. 12 contains God's last message to his people before utterly leaving them to themselves, through Malachi, reproving them and foretelling the sudden appearing of the Messiah as well as of his harbinger, John the Baptist.

Summary of truths from lessons of the quarter:

Les. 1. A lesson concerning God's Service:—In serving the Lord we can follow the example of God-fearing men, should be steadfast, should care for his house and highly esteem his word.

Les. 2. A lesson of Opportunity:—We should seek to be saved now.

Les. 3. A lesson of Faithfulness:—"He that is faithful unto the end the same shall be saved."

Les. 4. A lesson of Punishment:—Sin and sorrow go together.

Les. 5. A lesson of Obedience:—We are safe when we obey God.

Les. 6. A lesson of the Triumph of Faithfulness:—God is able to bring us safely out of all danger.

Les. 7. A lesson of God's Judgments:—Every one of us will be judged.

Les. 8. A lesson on Spiritual Restoration:—We should try and help on God's work.

Les. 9. A lesson on Prayer:—Every true prayer is a consecration of the suppliant to service.

Les. 10. A lesson concerning God's Word:—We should listen carefully to the reading of God's Word.

Les. 11. A lesson on petitioning the king:—We need not fear to petition our King.

Les. 12. A lesson on preparation for Messiah's final coming:—We should be prepared to meet God; in Christ alone can this preparation be made.

LESSON 1. (Second Quarter.) April 4th.

THE WORD MADE FLESH.—John 1, 1-18.

GOLDEN TEXT:—And the Word was made flesh, and dwelt among us, (and we beheld his glory the glory as of the only begotten of the Father), full of grace and truth.—John 1, 14.

In the lesson of March 21st we had our attention called to the last promise of the Messiah as well as that of his forerunner, 400 years before his coming. But the promised time came at last, the long expected "Messenger of the Covenant," was heralded by his messenger in due time, "I came unto his own," was discarded and rejected as prophesied of him, finished his divinely appointed work and was by the Father received to that glory which he had with him before the world was.

With this lesson we begin the Gospel of Jesus Christ, as written by one of those who had received him, and had from him received power to become a son of God,—the admirable historian and prophet of the new dispensation—whose Gospel begins beyond Moses, and whose Revelation ends beyond all historians—John, "the Divine."

These 18 verses of our lesson form an introduction to this Gospel, a passage almost without parallel; of which a certain philosopher said, that they were worthy of being written in letters of gold.

OUTLINE:—1. The Word, v. 1-3. 2. The Word Light, v. 4-13. 3. The Word Flesh, v. 14-18. 4. The Witness, 6-8, 15.

1. *The Word.* Matthew in his Gospel takes us back fourteen generations, to the captivi-

ty, fourteen more to David, and yet fourteen to Abraham; while Luke conducts us through four thousand years to the father of mankind. John takes us at once to the house of eternity, shows us the nationality and the very family of which the Word descended. It was in the beginning—ere God began the great work of creation, Gen. 1, 1. It was with God—in holy union, fellowship and communion. It was God—or God was the Word, no subordinate being, no second to the Most High. *The same was in the beginning with God.* Here the apostle sums up what he said in v. 1, to show that with God was a connected Word-power to create. All things were created, by the power, or Word of God. This Word-power of God had life, not only natural but especially eternal life, because it was from the beginning, it was with God, and by him all things are made, v. 3.

II. *The Word Light.* This life was the light of men,—the means by which God manifested himself to man in giving them knowledge and the blessings thereof. By which he guided his people in the old dispensation. *This light shineth in darkness*—communicates instruction to the spiritually ignorant, debased and wretched; and though it sheds its bright lustre in dark places, and was by many not comprehended still it was not hindered by darkness, but in due time manifested itself through a witness and personality in flesh as the true Light enlightening every man with intellectual faculties, and giving to those who received Him, and who still receive Him, the particular blessing of becoming sons of God. Christ as the True Light will enlighten and regenerate the children of error to children of God.

III. *The Word Flesh.* But how was that Word, that Power of God, that Light to be manifested that all might see and receive it? He was made flesh—took upon Him suffering nature, became incarnate and took his abode with us. And manifested his glory as the only begotten of the Father, in his gracious words, miraculous acts, and especially on the Mount of Transfiguration, Matt. 17, 1-9, where John was present. Though clothed in human flesh he had not human inclinations for he was full of grace and truth—favor for the guilty and imparting the true means of acceptance with God. Of that fulness the apostles had and all true disciples may receive. The law as a pedagogue to bring unto Christ was given through Moses, but "grace"—favor for the guilty, for by the law is the knowledge of sin, Rom. 3, 20; and "truth,"—the way of acceptance with God, for a man is not justified by the works of the law, Gal. 2, 16, came by Jesus Christ. Here then was a manifestation of God as was never exhibited to the world before,—in Jesus Christ,—the Word in flesh, v. 18.

III. *The Witness.* John the Baptist was sent as a messenger to prepare the way of the Lord and bear witness of him and his coming, hence he preached, saying: "Repent ye for the kingdom of heaven is at hand." "Prepare ye the way of the Lord." "I am not the Christ." "Behold the Lamb of God." This is he of whom I spoke . . . he was before me." This witness was sent that all men through him might believe.

(Conclusion on page 86.)

SAYINGS OF MENNO SIMON.

NEW BIRTH.

Tell me, most beloved, where or when did you read in the Scriptures, which is the true witness of the Holy Ghost and the plummet of our consciences, that the unbelieving, disobedient, carnal adulterer, whoremonger, drunkard, avaricious, idolatrous or pompous had a single promise of the kingdom of Christ and his church, yea, part or communion in his merits, death and blood? I tell you the truth, nowhere do we read it in the Scriptures, nor ever will we; but this is written by Paul, "For if ye live after the flesh ye shall die."

The poor ignorant people are comforted in vain with masses, matins, vespers, confessions, pilgrimages and holy water, and what is more, with Christ's grace, death and blood. The word stands firm, "For if ye live after the flesh ye shall die; for to be carnally minded is death." Therefore, I advise and entreat you all in general, to hear Christ Jesus, who is sent to us as a witness of the truth from heaven; for thus says he "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

I warn you faithfully to take heed; he will not save you, nor pardon your sins, nor show you his mercy and grace, except according to his word, namely, if you repent, if you believe, if you are born of him, if you do what he has commanded, and walk even as he walked. For if he could save unjustified, carnal man, without regeneration, faith and repentance, he did not teach us the truth; but he is the truth, and there is no lie in him.

We must be born from above, must be changed and renewed in our hearts, transplanted from the unrighteous and evil nature of Adam, into the good nature of Christ.

RELIGIOUS NOTES.

Of the 43,000 new members of the Presbyterian Church last year, about 21,000 came from the Sunday-schools.

The Crown Princess of Denmark in acknowledging a copy of the report of the International Conference of the Evangelical Alliance held in Copenhagen in 1884, several meetings of which she attended, expresses her hearty sympathy with Christian work and her interest in this volume.

The Archbishop of Canterbury, has imparted to the bishops of the Church of England a scheme for church reform. Lord Salisbury will approve the measure if the bishops approve it after considering it in private sittings. The Archbishop will then be authorized to introduce the measure in Parliament.

The Moravian Church, of Bethlehem, Pa., has over one thousand communicants.

The First German Congregational Church was recently organized in St. Louis, Mo.

In the State of Illinois, fifty-one years ago, there were 200 Baptist churches, with 2,500 communicants; now there are 955 churches, 76,040 communicants, and 685 pastors. Last year there were fifty-two missionaries doing service within the precincts of the State, under the auspices of the State Mission Board.

The Rev. James Kemper was ordained pastor of a church in Cincinnati, October 21, 1892, the first Presbyterian ordination west of the Alleghanies. There are now west of the Ohio sixteen Synods, 105 Presbyteries, 2,802 ministers, 3,523 churches, and 264,596 members, or more than half of all belonging to the Presbyterian Church in this country.

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THE
MENNONITE.

VOL. I.

PHILADELPHIA, PA., APRIL, 1886.

NO. 7.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

OH! TO BE READY.

Oh! to be ready when death shall come;
Oh! to be ready to hasten home!
No earthward clinging, no lingering gaze,
No strife at parting, no sore amaze;
No chains to sever that earth hath twined.
No spell to loosen that love would bind.

No flitting shadows to dim the light
Of the angel pinions winged for flight.
No cloud-like phantoms to fling a gloom
Twixt heaven's bright portals, and earth's dark tomb;

But sweetly, gently, to pass away,
From the world's dim twilight into day.

To list the music of angel lyres;
To catch the rapture of seraph fires;
To lean in trust on the Risen One,
'Till borne away to a fadless throne.
Oh! to be ready when death shall come;
Oh! to be ready to hasten home.

For the Mennonite.

THE CHURCH THE BODY OF
CHRIST.

The Apostle Paul while writing to his Galatian friends showed them whence he had received his Apostleship and, as, if especially mindful and conscious of the fact, he, at the very beginning of his letter (Gal. 1, 1.) writes: Paul an Apostle (not from man neither through man, but through Jesus Christ and God the Father.) That is, man was neither the remote cause nor the instrument of his conversion and Apostleship, but it came to him, by direct revelation. Christianity was to Paul a direct manifestation of God's love to him. And this in a peculiar sense. He did not twice come with flesh and blood. When once the light had dawned upon his darkened conscience and had made the scales of doubt and unbelief to fall from his spiritual vision (Gal. 1, 16.) Of the historic Christ he knew very little and had no intimate relations; but the reality of the person of Christ in his experience was heightened by the very fact that it was the risen, glorified Jesus that had spoken to him, instead of the lonely Nazarene who had called one here from the receipt of custom, there another one from his boat and net; and to this one "go and sell what

thou hast and come and follow me." It is peculiar that in all the writings of the Apostle we find so very little or nothing of the historic Christ; and yet he rises to the sublime conception of Christ's intimate relationship with the believer, as in Gal. 2, 20. Nevertheless, I live, yet not I but Christ liveth in me. Christ therefore was to Paul a living, energizing reality in his soul and life. Christ was to him not a mere example, not an abstract idea of righteousness, not a conventional notion of what men ought to do in order to receive the praise of men as being virtuous and pious. His Christianity was not something which he could throw aside at random like a cloak whenever he chose. Let us make this idea more real for Paul. Christianity would be the same in the city as in the country—in vacation time as in the daily routine of business at home, and in one's own church. To Paul, the surroundings in which he was placed offered no obstacle to his living and working for Christ. On the river-bank outside the city of Philippi, surrounded by all the attractiveness of the oriental skies and sceneries of both land and sea, he was still the same person in whom was working the divine spirit towards the realization of a divine life. And this life had so taken possession of his very being that its life and manifestations through his own human personality was so natural and serene as all nature round about him, and on this special occasion he could lift up his heart in prayer for a woman whose mind the Lord had opened for the new light.

And thus as we pass on from the peculiar idea of what Christ was to him, i. e., to the individual believer, to his conception of the Christian church, and his idea we might logically anticipate, because it can never be that the whole should be different from a part, and whatever Christ is to the believer, that He must also be to the church. Whatever his relationship to the believer that relationship must remain unchanged in the wider and broader circle of the collective body of the church.

And thus we find that the Apostle uses a very striking figure in his attempt to describe his idea of the Christian church. In Ephesians 1, 23, we read: "And he put all things in subjection under his feet, and gave Him to be head of all things to the church, which is his body, the fullness of him that filleth all in all." In Paul's idea the church is just as much a living, acting organization in the world, because it be:

ing Christ's body, as Christ himself was in him, the individual believer, or as any other force in nature is, "that filleth all in all." In Paul's idea therefore there is no such a thing as a dead Christian church, or in the language of to-day, Paul believed in a living, and therefore in a working, enterprising church. I am afraid as we look upon this sublime conception of Paul's concerning Christ in the believer and in the church, we all have to look heavenward. We are standing in the valley with our denominational banners, with our prejudices, with our pride, with our one-sided conception of truth, with our much learning, and think we are doing wonderfully well if we hold the fort against foreign invasion, whereas Paul delineates to our men, the great harvest field of the world where the golden sheaves of life's ripening grain are to be gathered into the church and at the same time shows us the infinite resources to accomplish this work, viz. Christ the risen, glorified Savior through his spirit energizing in the believer, in the church and making it a living enterprising church, which is his body.

But this conception of Paul's, it seems to me, is not altogether an ideal to us if so be that the spirit of Christ dwell in us. Does not our own experience teach us that at times we have had the real consciousness of being members of his body? Have we not felt at times the sweep of that overpowering love which constrained the apostle to travel over land and sea, through deserts wild and bare, and over mountains rugged and steep, through dark and dismal shadows, in order that he might save some? How can we be members of Christ's body and not be quickened into his life by the pulsation of his great and loving heart? Is it strange therefore that the most inspiring and elevating thoughts often come into our hearts while we are assembled together in the great congregation? There the spirit of Christ quickens his body, the church, and in so far as we are really united to him, our hopes are made more triumphant, our faith is established more firmly, our love and sympathy become the flaming tongues by which we would speak of the wonderful works of God, and we turn away and say with Peter, "Lord it is good for us to be here." Can a dismembered body be of any use? But there can be no such a thing as a wholly dismembered body. A body is the receptacle of a living force which we call spirit. Now a dismembered body is a dismembered corpse, dead and lifeless. It is the body of Christ in which he dwells, that is represented by Paul as the living, working, enterprising church. And this is always a united church. If one little member be severed from the body, will the life blood still quicken that which has been taken from its vital connection with the body. But how can Christ be an energizing power in the dismembered body of his church? "In union is strength" and nothing can take

the place of this, and this union is not an equilibrium maintained by the reciprocal action of positive and negative forces but the entire absorption of the human will by the divine. A union with Christ and in Christ, not in outward form but in inward thought and feeling. Is not this the great goal of the protestant church of to-day? It must be the goal of every christian denomination if it would have a share in the great enterprise which Christ demands of his church, to wit, the evangelization of the world. What noble and prophetic lines of Dr. Oliver Wendell Holmes, sung for the first time recently, at the 250th anniversary of a church, at Cambridge!

"Soon shall the slumbering morn awake,
From wandering stars of error freed,
When Christ the bread of heaven shall break
To saints that own a common creed.

The walls that fence his flocks apart
Shall crack and crumble in decay
And every tongue and every heart
Shall welcome in the new-born day.
Then shall his glorious church rejoice
His word of promise to recall—
*One Shattering fold, One Shepherd's voice
One God and Father over all.*"

Who can measure the extent of the energy of the risen and the glorified Christ as he is thus enthroned in the heart of his church? Can we compare with it the forces of the elements about us? Can we extend our vision beyond the reach of His omnipotence, or of His omniscience? The age demands energy, enterprise, action. Are not the children of this world wiser in this respect than the children of light? Look at the enterprise displayed everywhere in the world of commerce. Railroads spreading over our land like a cobweb from a common centre. The storms on the wide main propelling the Mariner with his vessel and cargo from this port to that to satisfy the demand of humanity and of the world. The telegraph encircling the globe and with lightning rapidity bringing to our doors the morning greetings of two hemispheres. Our thoughts are almost read before they are spoken, "and what they shall speak in the chamber shall be proclaimed on the housetops." Under these same vaulted skies God has established his church, the body of Christ, not a body of doctrine, for Christ never taught a system of truths, not a body of traditions handed down by our ancestors as to ways and means, for God never repeats; but a spiritual vitalizing power, a living organism in the collective and united body of believers for the preservation of the race in the perfected heavenly society (Rev. 7. 9.) and for the glory of God.

H. A. FREDERICK.
Andover Theol. Sem., Mass.

A clergyman near Philadelphia being disturbed in the singing of the doxology by the men putting on their overcoats, quietly said, "Now that you have your overcoats on we will sing the doxology over again."

For the Mennonite.

WHATSOEVER A MAN SOWETH,
THAT SHALL HE REAP.—Gal. 6, 7.

The creatures of God differ in one particular respect from all things that man has been able to make. God's creatures have the power to reproduce their own kind; while man's ingenuity, although it has done apparent wonders toward imitating the Creator, has not succeeded in giving this property to anything it has produced, and, it may be safe to say, it never will.

This power of bringing forth its own kind is found in God's spiritual creatures as well as in the organic material world. By spiritual creatures I mean those things that God's spirit has produced by operating on the spirits of men. The Christian church is one of those creatures; and God also implanted the seed for the spread and preservation of the church into the church. The gospel of free salvation once revealed unto us by the Savior, was, after this revelation, to be preached unto man by man. It is the power of the gospel that produces the true missionary spirit.

The same rule holds true, with all Christian virtues. Love produces love; honesty is a power to make honest; and kindness has the power to make men leave their intentions to do unkind acts unfulfilled.

The results of our actions are also called their fruit; thus good works produce good fruit and evil works evil fruit. The punishment for our sins is nothing but reaping the fruit of the seed we have sown. This is right and perfectly just. What injustice is there in allowing a person to become sick who has abused his stomach by eating too much or unwholesome food? Is it injustice, when a person suffers the miseries of poverty after he has spent his property by riotous living or careless management? Here in this world we are more or less compelled to reap the bitter fruit of the evil seeds that others have sown; and, whether we are good or evil, we are permitted to enjoy, to some extent, the good fruit of the good seeds others have sown. This should persuade us to labor for the general good of mankind. But after the time, when "each one has given an account of himself to God," Rom. 14, 12, no one will be compelled to reap evil fruit, the seed of which he has not helped to sow. So clear will it be to every one who hears the sentence, "Depart from me," that he is only reaping what he has sown, that no thing will be more remote from him than the thought, that God's decree is unjust.

"Let no one be deceived. God is not mocked." If you imagine you can be wicked and escape punishment, in any other way than by true repentance and faith in Christ, you will surely be deceived. "For whatsoever man soweth that shall he reap."
M. S. MYER.

For the Mennonite.

EXCUSES.—Pope says, an excuse is worse and more terrible than a lie, for an excuse is a lie guarded, and yet men are constantly excusing themselves from seeking the Kingdom of Heaven and its righteousness. Instead of coming to the great supper which our Lord has prepared and to which he has invited them, they make all sorts of empty excuses. The rich man has bought a piece of ground and must go to see it. The tradesman, whose motto is nothing but buying and selling and making money, has bought five yoke of oxen and must go and prove them, and the pleasure seeker whose heart only longs for worldly enjoyments, can not come because he has married a wife, and so excuses are made on all sides of all shape and character. We say an excuse is sometimes justifiable, and so it is, but excuses of this kind which prevent men from coming into the church and to Jesus, are not justifiable since they rob men of their eternal happiness. The first excuse is pride, the second business, and the third pleasure. Never say, by and by I also will serve the Lord, because the road of by and by leads to the town of never, and a man once travelling on this road will very seldom ever return. Once a little boy on his death-bed, urging his father to repentance, said, I am going to Heaven and what shall I tell Jesus is the reason why you won't love him? Are all the dear readers of the MENNONITE Christians? Do they all love Jesus? If not, what is the reason? Do not put it off any longer and make all sorts of excuses, until the Master says ye shall not taste of my supper; but come, for all things are now ready.

W. S. GOTTSCHALL.

GOLDEN THOUGHTS.

A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

The denial of self, and daily bearing of Christ's cross, is the only way to the rest and kingdom of God.

One might dread the coming of night; but he would never know of the glory of the heavens, with their starry splendors, if night did not come. And we should never see the glorious divine promises, nor realize the precious joys and hopes of Christian faith, if the shadow of sorrow never deepened about us.

If we have remission of sins, it is through the blood of Christ; if we have a title to an immortal inheritance, it is through his life; if we rejoice in hope of everlasting glory, it is because he has entered that glory for us. The presence, the favor, of Christ constitutes the daylight of the Christian, in which he walks and in which he works.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
 "Wives, obey your husbands."
 "Fathers, provoke not your children to wrath."

HOME.

Where is the happiest home on earth?
 'Tis not 'mid scenes of noisy mirth;
 But where God's favor, sought aright,
 Fills every breast with joy and light.

The richest home? It is not found
 Where wealth and splendor most abound;
 But wheresoe'er, in hall or cot,
 Men live contented with their lot.

The fairest home? It is not placed
 In scenes with outward beauty grand;
 But where kind words and smiles impart
 A constant sunshine to the heart.

On such a home of peace and love
 God showers his blessings from above;
 And angels, watching o'er it, cry,
 "Lo! this is like our home on high!"—

Sunday at Home.

WOMAN SUPERIOR TO MAN.—Among the multitude of subjects that present themselves to the human family for discussion, none, perhaps, has occupied a more prominent place, than the so-called "Woman Question." It comes to us in various forms—sometimes in plain attire, then again in such elegant language as to become almost disguised; but when most elegantly clothed, it is nothing but the simple question, where and what is woman's sphere? The poet once said: "God tried his prenticed hand on man, and then he made the woman." If we accept this as true, it would seem to imply that woman was not only man's equal, but his superior, and this, we think, is undeniable. She may not be able to lift as many pounds of iron, or cut as much wood, or reap as much grain—undoubtedly she can not; but she has been endowed with a physical constitution peculiarly adapted to the performance of the duties assigned her; and this added to a mind enriched by thought and culture, a heart softened both by nature and experience, a soul thirsting for truth, and governed by love, places her on a plane so elevated, that man can never hope to attain to it. It proves, too, that the sphere of action for which she was designed, is a higher, holier and more sacred one than that occupied by man, and who will deny, that "Home, sweet home" is the most sacred place on earth? This then is her sphere and being her's by Divine right, she it is who contributes most largely to its comforts and pleasures. Man may receive more worldly fame and popular applause, and fill a more prominent place in the temple of history, but woman, as mother of the whole human family stands really in the highest sphere. She calculates the purity and tunes the eloquence

that places her sons in the arena of public greatness. Some one has said, "What is home without a mother?" and we answer, it is no longer home. Her pleasant smile, her kindly deed, her gentle word,—in short, her love and sympathy create a harmony in the household as sweet as the melody of a psalm. This love is the ruling principle of her life; it soothes the aching brow, and softens the feverish pillow, it proclaims her close relationship to the Allwise Father, for God is love.

KATE M. JOHNSON.

A SAI'D COMPROMISE.

In one of the best communities, in regular attendance upon one of our popular churches, may be found a large and interesting family. Their home has all the accessories that ample means and taste can furnish. Hospitable almost to a fault, it is the centre of a wide circle of admiring friends. The heads of this family are members of the church, the mother being a daughter of one of the venerable elders of the same church, well trained in the faith of her fathers.

Few homes seemed to have been blessed with sons of greater promise, and it was reasonably expected that each one would prove successful in whatever calling he might choose. All this as to secular life, for it was not surprising that season after season of interest in the church pertaining to the "things of the kingdom" passed by and left all apparently untouched.

This was not hard to explain, other influences being at work to counteract all spiritual impressions. Indeed, from very babyhood these boys had been permitted to believe that the chief pursuit in life consisted, to use their own phraseology, in having a "good time," regardless of higher duties. Games of whist and euchre consumed many precious hours, and dancing parties were given and frequented night after night. To church in the morning and out driving in the afternoon, was the regular order for the Sabbath.

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FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

HOME.

Where is the happiest home on earth?

'Tis not 'mid scenes of noisy mirth;

But where God's favor, sought right,

Fill every breast with joy and light.

The richest home? It is not found
Where wealth and splendor most abound;
But whereso'er, in hall or cot,
Men live contented with their lot.

The fairest home? It is not placed
In scenes with outward beauty grand;
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love
God showers his blessings from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"—

Sunday at Home.

WOMAN SUPERIOR TO MAN.—Among the multitude of subjects that present themselves to the human family for discussion, none, perhaps, has occupied a more prominent place, than the so-called "Woman Question." It comes to us in various forms—sometimes in plain attire, then again in such elegant language as to become almost disguised; but when most elegantly clothed, it is nothing but the simple question, where and what is woman's sphere? The poet once said: "God tried his pretented hand on man, and then he made the woman." If we accept this as true, it would seem to imply that woman was not only man's equal, but his superior, and this, we think, is undeniable. She may not be able to lift as many pounds of iron, or cut as much wood, or reap as much grain—undoubtedly she can not; but she has been endowed with a physical constitution peculiarly adapted to the performance of the duties assigned her; and this added to a mind enriched by thought and culture, a heart softened both by nature and experience, a soul thirsting for truth, and governed by love, places her on a plane so elevated, that man can never hope to attain to it. It proves, too, that the sphere of action for which she was designed, is a higher, holier and more sacred one than that occupied by man, and who will deny, that "Home, sweet home" is the most sacred place on earth? This then is her sphere and being her's by Divine right, she it is who contributes most largely to its comforts and pleasures. Man may receive more worldly fame and popular applause, and fill a more prominent place in the temple of history, but woman, as mother of the whole human family stands really in the highest sphere. She calculates the purity and times the eloquence

that places her sons in the arena of public greatness. Some one has said, "What is home without a mother?" and we answer, it is no longer home. Her pleasant smile, her kindly deed, her gentle word,—in short, her love and sympathy create a harmony in the household as sweet as the melody of a psalm. This love is the ruling principle of her life; it soothes the aching brow, and softens the feverish pillow, it proclaims her close relationship to the Allwise Father, for God is love.

KATE M. JOHNSON.

A SAD COMPROMISE.

In one of the best communities, in regular attendance upon one of our popular churches, may be found a large and interesting family. Their home has all the necessities that ample means and taste can furnish. Hospitable almost to a fault, it is the centre of a wide circle of admiring friends. The heads of this family are members of the church, the mother being a daughter of one of the venerable elders of the same church, well trained in the faith of her fathers.

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From the *Bundesbote* we learn that in the Brotherfield church, Reno county, Kansas, a minister and deacon were lately elected. Several persons were voted for, of whom the lot designated Bro. Jacob Kauffman as minister and Bro. P. Chr. Graber as deacon.

In the *Sonnenberg Church*, Wayne Co., O., a *Christian Library Association* has been organized. It is the object of this association to furnish its members with a sound Christian literature to counteract the baneful influences of the mass of bad and sinful reading matter thrown broadcast over the land.

The Bro. Brubacher and Kinzie, who have been several weeks visiting in the East as stated in March number, have during the second week in March left for home. They visited a number of our churches and collected quite a snug little sum with which they expect to be able to finish their church building near Mountain Lake, Minnesota. The church there numbers about 30 families who have during the last few years emigrated from Galicia, Europe, and are mostly in limited circumstances.

FOR THE CHILDREN.

THE BEST RECOMMENDATION.—A gentleman advertised for a boy, and a great many applicants presented themselves. From the large number one was selected and all the rest were dismissed. The one selected had no written recommendation and no one to speak in his behalf, while some of the others had both. A friend who was present then said: "I would like to know your reason for accepting the boy you have, for I know he is a perfect stranger to you and had no recommendation." "You are mistaken, my friend," said the gentleman, "he not only had the better recommendation, but a number of them. When he entered the room he wiped his feet and closed the door quietly after him, showing that he was careful. When he saw that aged man enter the room, he rose immediately from his seat and asked him to take it, showing that he was kind and thoughtful. As soon as he came in he took off his hat, and when I spoke to him he answered my questions promptly, showing that he was gentlemanly. A book that I had purposely laid on the floor, upon which some of the other boys stepped, he picked up and laid it on the table; and he waited quietly for his turn instead of pushing and crowding his way through, showing that he was polite and honorable. His clothes were clean and brushed; his hair nicely combed; and when he wrote his name I noticed that his finger nails were clean. Don't you call those things recommendations? I do, and I would give more for what I can tell

about a boy by using my eyes ten minutes than all the letters he might bring me." Boys, these are facts, and facts that will hold good every time. They are also evidences of Christian training as well as proof of Christian graces and character. Have you these recommendations to take with you as you go out into the world. If you have and you present them properly, take my word for it, success is yours. If you have them not, then we ask you to read this article to your parents and friends, and ask them to help you get them.

THE REWARD OF HONESTY.

Gerhardt was a German Shepherd boy, and a noble little fellow he was, although very poor.

One day while he was watching his flock, which was feeding in a valley, on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track and very easy missed."

The hunter looked at the crooked track and said: "My lad, I am hungry, tired and thirsty. I have lost my companions and missed the way. Leave your sheep and show me the road; I will pay you well for it."

"I can not leave my sheep sir," replied Gerhardt. "They would stray into the forest and be eaten by the wolves or stolen by robbers."

"Well, what of that?" asked the hunter, "They are not your sheep. The loss of one or more would not be much to your master, and I'll give you more than you can earn in a whole year."

"I can not go sir," said Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep would get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and —" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "You tried to make me false to my trust, and wanted me to break my word to my master. How do I know you will keep your word to me?"

The hunter laughed, and said: "I see, my lad, that you are a good, faithful boy, I will not forget you. Show me the road and, I will try to find the village myself."

Gerhardt now offered the contents of his scrip to the hungry man, who, coarsely as the food was ate it gladly. Presently his attendant came up, and then Ger-

hardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country round.

The Duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years, Gerhardt became a very rich and influential man, but he remained honest and true to his dying hour.

We trust that all the boys and girls who read this will, like this Shepherd boy, be true and honest to their trust, and always faithful in the discharge of their duty. God owns everything round about us, even ourselves; He is our master and we are His servants. Let us then try to realize this and make good use of the time allotted us, and use well the means and talents entrusted to our charge.

THAT'S HOW.

It was a bitter cold day. There had been a great snow-storm, and the sky still had a black and angry look.

"Dear me!" said Mrs. Wilson, as she glanced out of the window: "the doorways are all blocked up; see how the snow has drifted into the yard! Ann cannot get out to the woodshed for firewood. Those poor hens, too, have not been fed since yesterday morning. What shall we do without somebody to dig a path for us!"

"I can shovel a path, grandmother," said John, a bright boy about eight years old.

"It is too hard work for you, I fear," said Mrs. Wilson; "and besides, we have nothing but this shovel to shovel with."

"No matter," said John; "I can try."

So he put on his cap, tied his comforter round his neck, turned up his trousers, and went to work with a will. But while he was toying away the snow, a man with a pipe in his mouth and his hands in his pockets, came lounging along.

Instead of lending John a helping hand, or saying to him a kind word, as such a great hearty fellow might have done, he called out in a sneering tone:

"Boy, why don't you get a spoon to shovel with? How do you expect to get through that snow-drift with that thing?"

"By keeping at it—that's how!" answered John, looking up and letting the snow fall from his little shovel. Then, without wasting any more time in words, he turned to his work again. Hard work it was. He was soon very tired and his back began to ache. But he kept at his task bravely until he had dug a good path.

Now, girls and boys, we shall have paths to dig of one kind or another as we go through life. Many snow-drifts will lie in our way. But if we will all keep at work with a good heart, we shall be sure to come out right at last. Bear this in mind; and when you find yourselves shrinking from any useful labor, and asking yourselves, "How shall I ever do this?" be ready with John Wilson's answer: "By keeping at it—that's how!"

RELIGIOUS NOTES.

Joseph Cook is resolved "to fight rum, tooth and nail," and he advises Prohibitionists to accept no compromise.

Omaha has Dr. John Hall's son among its pastors, and Kansas City has the son of Dr. Philip Schlaff, of Union Seminary.

Arrangements have been made in Syracuse, N. Y., for a business-men's prayer-meeting, to be held daily from 11.45 a. m. to 12.15 p. m., in the chapel of the First Presbyterian Church.

Reports from all sections of Kentucky, and, in fact, throughout the South-west generally, point to a deep religious movement. Nearly all the churches are holding special services with most gratifying results.

As the result of Mr. Moody's efforts in the Young Men's Christian Association rooms, Brooklyn, there has been a large accession of membership. Meetings have been continued with success under the Rev. Mr. Bliss.

A Pastor's Alliance, comprising twenty-seven pastors of the District has been formed in Washington, D. C., to assist the authorities in enforcing the laws and securing proper legislation, especially for Sabbath observance.

The Public Recantation of a well-known Infidel was read from a Maine pulpit, on February 14th. He is an aged man, who was always gloried in being called an infidel. Having been enlightened by the Holy Spirit, he caused to be read in the Methodist pulpit, in Pembroke, a declaration, signed by him, in which he said:—I desire now to counteract the evil that I may have caused. I believe for a person to live and die happy he must believe in the Lord Jesus Christ as recorded in the Scriptures.

At the State Convention of Young Men's Christian Associations, of New York, held at Elmira, it was mentioned that a corps of the White Cross Army, for the promotion of personal purity among young men, was organized about one year ago, and now numbers five hundred and sixty-seven young men, the object of which is to seek to influence young men of their acquaintance to treat women with respect, to put down, as far as they may be able, indecent language and coarse jests, to maintain the law of purity as equally binding upon men and women, and to endeavor to fulfill the command, "Keep thyself pure." Those who are brought into very close contact with young men can appreciate in some measure the urgent need of special efforts in this direction by a special agency, such as the association has wisely created.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, APRIL, 1886.

AN ACTIVE MINISTRY.

The *Herald of Truth* writes from Elkhart, Ind., as follows: "Our ministers here seem to be busily engaged at present. Bro. Coffman left on the 13th (Feb.) on his western trip and is now in Missouri. Bro. Henry Shamm is with the brotherhood in Clay and Owen counties, and expects to visit Bro. Crook in Dubois county, probably stop in Martin Co., and then visit the church in Hamilton and Adams counties. Bro. S. Metzger goes (if the Lord will), to spend Sunday Feb. 28th with the brotherhood in Kalamoza Co., Mich., and brother J. E. Frank expects to be on the same day with the brotherhood in Kent Co., Mich. Bro. Eli Stoffer, of DeKalb Co., spent about a week with the several congregations in Elkhart county. He had meetings in the Christophel meeting-house, at Blosser's, at Yellow Creek, at Shamm's and in Elkhart, and attended the funeral of David Lehman."

The above shows a laudable degree of diligence and energy in pushing the work of the Master. Such visits from ministering brethren cannot fail to be of benefit to the churches thus visited, and should be more general among us. It always gives new encouragement to the churches if brethren from other places come in their midst and assist in preaching and carrying on the work of the Lord. At the same time it affords much encouragement for the ministering brethren themselves. And, we may just as well make use of this opportunity to express our regret, that such visits among the brethren of our eastern churches are too few and far between. It has of late years been very seldom that ministers from one congregation have felt the call to visit other congregations and preach the word for them. This has been different in years past. Why is this so? Why do our congregations and churches have fewer visits from other churches than they formerly had? There may be different reasons why this is so, but one chief cause seems to be, that we have fewer ministering brethren than

we formerly had, and that nearly every one of those that are in the ministry at present, has fully enough to do at home, especially on Sundays, and hence has no time left to go and preach in other churches on the Lord's day.

But should this be a cause why these visits should be neglected altogether? Could not by the occasional exchange of pulpits much good be accomplished? And were it not possible, yea, beneficial and for the edification of our churches if, especially during the winter, when our country people are less busily engaged in their daily temporal vocations, to have week day, as well as night meetings appointed for visiting ministers from other churches? "Where there is a will, there is a way." Let our ministers be once awakened to the importance of having ministerial visits from other churches and there will be ways and means found by which these visits can be made and the church receive the benefit from them.

To the ministers these visits are a means to mutual encouragement in their labors. We all know with what an amount of encouragement and renewed zeal we generally return from our conferences, where we had the pleasure of spending a few days together and hearing the gospel of peace and salvation preached by different ones. Why should not occasional visits from our ministering brethren, helping us along in the arduous, and at times discouraging work, have the same beneficent influence upon us? We venture to say it will always have this effect as often as brethren come in the spirit of christian love and brotherhood and preach to us and our people the blessed gospel of Jesus Christ. Brethren, let us have more ministerial visits. Let the example of our "Old Mennonite" brethren as set forth in clause above cited be an incentive to more energetic and active work. Let it ring in our ears "go thou and do likewise." S.

MISSIONARY MEETING.—Pursuant to a resolution passed at our last semi-annual conference, held in October, 1885 recommending the different congregations to hold occasional missionary meetings for the advancement of the mission cause, and the general welfare of the church, a series of missionary meetings will be held in the Deep Run Church in connection with the conference in May. The meetings will commence on Sunday evening May 2, and continue through Monday May 3. Conference will open Tuesday morning May 4th. A hearty invitation is extended to all ministers, church members and friends, without regard to denominational name, and a special invitation to all Mennonites, to attend these meetings. Let all the people of God unite in sending out the glad tidings of salvation to all the ends of the earth. A programme of services will appear in May issue of the MENNONITE.

ALLEN M. FRETZ.

FAITH NOT FEELING.

The following article on *Faith not Feeling*, we clip from the March number of *Words and Weapons for Christian Workers*, a monthly magazine, edited by the Rev. Geo. F. Pentecost; D. D., Brooklyn, N. Y. It very pointedly shows the fallacy of that wide-spread opinion of our day, that religion consists in having a certain amount of emotional feeling, and that such as do not experience such feeling are not true Christians.

There were fifteen souls kneeling at the front seat, not as seekers after Christ, for they had confessed Christ one by one, rising to their feet and doing so in response to the declaration of Paul in Rom. x. 9, and had now come forward and kneeling down in token of their solemn conviction of themselves to God, and to unite in prayer for the sealing of the Spirit according to the promise. A good brother who was present entered his protest in this manner:

"These souls are not ready to confess Christ; they have not received the evidence of their acceptance; they should stay here and pray until they get the evidence of their conversion, then they may profess conversion."

Herein is a very common and a very pernicious error. Sinners are nowhere bidden to seek evidences of conversion, but Christ; they are nowhere bidden to defer confessing Christ until they feel a change of heart, or until they have an inward evidence that they have been accepted of God. On the contrary, everywhere, men are bidden to believe on the Lord Jesus Christ and confess him. We dare not put anything between the sinner and Christ. God has not done so; Jesus has not done so; and the Holy Spirit has not done so, for it is of the very essence of his work to take the things of Christ and show them unto us. If the Holy Spirit has shown a man his sinful estate by making the Word of God quick and powerful and has shown him Jesus Christ as a Saviour, ready and willing to save now and to the uttermost—then it is the duty and privilege of the sinner to immediately confess Christ. This is to be saved by faith; otherwise, if he wait until he has a feeling that he is saved he will be saved by feeling. We accept Christ on the testimony and promise of God's oath-bound word, and not on the testimony of the Spirit given through the sensations of the mind or heart. The testimony of the Spirit is given in the Word for our faith to take hold upon (Heb. x. 15); whereas the sealing of the Spirit follows our confession of Christ (1 John, v. 10; Eph. i. 13), and never precedes it in any other way than by making the Word of God true to our intelligence and conviction. Let no man be deceived on this point. Deal with God on His Word, and God will not fail you in all the sweet ministry of the Spirit.

We believe one reason for the wide-

spread falling away of young converts—so called—is that they have been led to a "profession of religion" based on some emotional excitement, rather than to a *confession of Christ* on the warrant of the "sure Word" of God. If we believe that we are saved because "we feel" that we are, when a time of spiritual depression comes and our happy feelings pass away and the sense of our sin dominates our consciousness, we will not believe we are saved, because our feelings have changed the testimony; but if we believe we are saved because Christ died for sinners, and God has given His Word and confirmed it with an oath, that whosoever believeth on Him shall not perish but have everlasting life, then we shall continue to believe that we are saved whatever the state of our feelings may be, because our warrant is the Word of God, which changes not, and not our feelings which are constantly undergoing changes."

HILLSBORO LOAN ASSOCIATION.—Rev. John Harms and Benjamin Unruh, of Hillsboro, Kansas, representatives of the German Mennonite Loan and Trust Association, of Hillsboro, Kansas, were east during the early part of March, in the interest of the association. The object is to help the struggling farmers who have mortgaged their farms, to avoid the high rate of interest charged by banks and loan offices—sometimes charging 25 per cent. interest,—which is more than they are able to pay. The Brethren who are free of debt have given their farms as security; thus making the investment safe and profitable. Should any of our readers have any money to invest they can address the association for information. The Association is chartered under the laws of Kansas and is fully legitimate in its organization and working. Some of the best men of our church, with whom we are personally acquainted, are stockholders.

The Seventy-fifth Semi annual session of the Eastern Conference will be held in the Deep Run church, Bedminster, Bucks Co., Pa., on May 4th and 5th. The conference sermon will be preached by N. B. Grubb, assisted by Solomon Ott. The conference will be preceded by a Missionary festival held in the church on Monday, the 3rd. We would be pleased to see the ministers of the conference being in attendance at the Missionary services, prepared to participate.

THANKS.—We are glad that some of the brethren have come forward and lend us a helping hand in writing for the MENNONITE. We thank you heartily for it. We hope and let us not hope in vain—that as the ball is started it will be kept rolling, and new strength added continually. Send us reports of churches and special services and interest manifested. It may be the means of arousing some to activity. Will you not do what you can?

CHURCH NEWS.

FROM DEEP RUN.

As noticed in these columns last October, the sisters of our congregation organized themselves into a *Mission Aid Society* with the object in view to prepare clothing and bedding for our mission stations in Indian Territory. The society with some exertion though very willingly succeeded in making and collecting a large box of goods which in November last was forwarded to Bro. Haury our missionary at Cantonment, Indian Territory. Bro. Haury in his report for the year acknowledges the receipt of said box in December. From his report we find that the box contained the following articles:—4 comforts, 3 cotton-flannel blankets, 1 double blanket, 6 pair new and 1 pair worn pants, 3 new and 3 worn coats, 1 new and five worn vests, 3 caps, 2 pair shoes, 10 shirts, 2 pair worn girl's mittens, 2 undershirts, 19 pair cotton, 2 pair woolen and one pair worn stockings, 5 girls' scarves, 3 cotton and 3 woolen dresses, 6 pair girls' drawers, 13 chemise, 14 handkerchiefs, 3 jackets, 2 comfort-covers, 5 aprons, 1 worn cotton dress, 2 bonnets, 2 pillow cases, 1 pair mittens, 3 pair suspenders and 1 pair boys' suspenders.

I am glad that our sisters succeeded so well and that their efforts, under God's care, have been blessed with the safe transportation of their gifts. May God further bless the gifts that the Indian boys and girls who use the articles may be drawn to know that greater gift—the gift of God which is eternal life through Jesus Christ. And may God bless all givers among our brothers and sisters.—*Cor. of Mennonite.*

ENGLISH PREACHING.—A member of the Deep Run congregation writes as follows: Feb. 8, 1886.

"The subject of having more English preaching in our church has presented itself so vividly to my mind of late that I thought to write a few lines on this subject for the *Mennonite*. We think that it has become necessary for us to have English services in our church, part of the time at least. Our young people are educated principally in the English language. The Sunday-schools are mostly English. The Bible, if read at all by the young, is read in the English language. How can this be otherwise after they have been educated in English? There are still some exceptions, but as a rule our young people read and converse in English, and yet they are brought to church to listen to German preaching. We have however had English preaching occasionally by our minister Allen M. Fretz, but for the last four months it has been all German. Just at this time we consider it very essential to have English preaching, as there is a class of 18 or 20 young persons receiving catechetical instructions in English, preparatory to joining church. We have services

in our church every Sunday morning. On last Sunday morning Bro. Fretz preached an impressive sermon from the text, "For other foundation can no man lay than that is laid, which is Jesus Christ." Bro. Fretz is an ardent worker among us, and he said if it was desired, he would willingly preach English sometimes. But I suppose he has not been asked to do so. I would suggest to have English services every alternate Sunday, which I think would not be too much for the good of the church."

MISSION DEPARTMENT.

The following letter from Bro. Voth, one of our missionaries though private and personal in itself, we trust will be read with interest by our readers.

Darlington, Indian Territory.

Dear Bro. Fretz:—When I saw you in N. Y. I promised you that I would write to you occasionally. Nearly four months have elapsed since that time and I have not as yet fulfilled my promise. You wanted me to write about our Mission. I gladly comply with your wish. What one is best acquainted with and mostly interested in, he prefers to speak or write about; I, e. if he has to speak or write at all.

Do not, please, expect a systematically arranged detailed account of our Missionary work this time. I shall miscellaneously write about this and that and something else:—

For some time already our attention has been riveted by a new undertaking of our very efficient Indian agent. It is the starting of an Indian colony, in the southern part of the reservation. The matter has been placed in the charge of a certain Mr. Seger who has resided at this agency for many years, has worked with and among the Indians a good deal, has their full confidence, speaks the sign language well, in short seems to be just the proper man for the position, especially since he seems to go into the work not only with his whole energy but with his whole heart.

The plan is, to locate the Indians that are ready for it and willing, on a fertile piece of land, about 50 miles southwest of the agency, each family on a separate piece of land. Each one is to have a little log house by and by, in the construction of which they are to assist each other, just like the first white settlers in America used to do. The principal occupation will be farming. The Indians that intend to go there, have promised not to partake in their annual medicine dance, not to gamble &c. Whether the undertaking will be successful, remains to be seen. We hope and pray that it will, because it certainly will be a great step in the right direction. I hope, our church will see its way clear, to send a missionary to that colony who will start the first day school among these tribes, and attend to the spiritual wants of these people. Such a man could do a grand work there I think, and so

much the more if he had a thorough knowledge of medicine, because that colony 50 miles from the agency, is also 50 miles from a physician.

These people are physically very much diseased. Very many of them die of consumption. No wonder! Their manner of living, their heathenish customs, which are so injurious to their health, their weakened and degenerated systems, must produce and develop fatal disease,—let me mention only one custom which, I think, has brought many a one to an early grave.

Every year in February, March and April a good many of these Indians go through a process of "sweating." They construct little round huts about 8 feet in diameter and about 4 feet high, by sticking sticks into the ground, bending and tying them together on the top and then covering the whole with blankets' comforts, &c. A hole dug in the centre of the little hut, is filled with hot stones, when 3, 4, 6 or more people "crawl" in, disrobe themselves, the sweat-house in completely closed and covered from all sides, water is being poured on the hot stones and the steam bath is in operation. But the worst is still to come. When the "patients" are in full perspiration, the sweat house is suddenly uncovered and the cold, icy air or wind allowed to pass over the naked perspiring bodies. I have seen it done when I had my warm winter clothes on yet. A few days ago an Indian came to me and asked me for a few stones. I told him to pick some up in the field, but presently, when I saw him walking off with about a bushel of stones, the thought occurred to me that he might want to use them for the above described sweating process. I called him back and found my presumption confirmed. I explained to him the pernicious effects of that process upon their system, advised him not to shorten his life by such a folly and to try to refrain others from it, and finally told him that I could of course not let him have those stones for that purpose. My interpreter then took up the matter and told the man in strong terms how the Indians themselves, or rather their foolish customs were to a great extent to blame for their wretched conditions. The Indian reflected very seriously and finally said, that he believed we were right. He left the stones and went away,—a wiser man!—Oh! would the time soon come when these people will walk in the light of the Gospel and know Jesus who, as we well know, alone can give peace and happiness to the soul. I pray for us, for our work, and for the Red Man!

In Christian love,
H. R. VOTH.

March 2, 1886.

DONATIONS.

From Missionary S. S. Haury's report, we find that donations have been made and received by him, for our Missionary Stations in Indian Territory, during the

months of July to December 1885, as follows:—

JULY. From C. Ramseier, 20 yards shirting; from Zionsville, Pa., (Upper Milford congregation), a box of goods; from Newton, Kan., do.

SEPT. From P. S. Lehman, Elkton, Mo., 20 pair socks.

OCT. From the congregation at Christian Kansas, a box of goods consisting of clothing and bedding.

NOV. From Milford Square, (East and West Swamp), a box of goods consisting of clothing and bedding; from G. and A. Wiebe, Cleveland, Ohio, 49 pair shoes; Springfield, box of bedding and clothing; from Bro. Ringleman, Plumsteadville, Pa., 1 boy's suit; from Summerfield, Illinois, clothing.

DEC. From Franklin, Iowa, a box of goods consisting of bedding and clothing; from Zions congregation, Iowa, do; from Sonnenberg, Ohio, do; from Berne, Ind., do; from Wadsworth, Ohio, do; from Philadelphia, Congregation, do; from Deep Run Cong., do; from Abraham Ridger, Brudertal, Kan., clothing; from Magdalena Gerber and Magdalena Stucky, Danvers, Ill., bedding and clothing; from five sisters in Berne Ind., toys and collars for children; from Mary E. Reibold, do.

OCT. From New Alexanderwohl and Hoffnugsau, 20 sacks potatoes; John Detweiler, Christian, Kansas, 20 sacks turnips; Daniel Eymann, Christian, Kan., 1 calf; Jacob Vogt, Christian, Kan., 1 calf; John Detweiler, Christian, Kan., 1 heifer; Jacob Schowalter, Christian, Kan., 1 calf; Chr. Krebhiel, Halstead, 1 pig.

NOV. From Daniel Schmidt, by H. Suderman, \$2.00; from C. Sprunger's children in Kansas, \$3.50; from Alexanderwohl Congregation, by H. R. Voth, \$20; total \$25.50.

DEC. For Indian children on Christmas, from soldiers in Cantonment, \$13.00; from John Warkentin's scholars, by Wely & Sprunger, \$3.00; from C. H. Friesen's scholars, by J. J. Kliever, \$1.93; total \$17.93.

H. R. VOTH, Missionary at Darlington station reports having received the following gifts during the year 1885:

APRIL. From a mission friend, \$2.00.

MAY. From the scholars in Hochfeld, \$8.00.

NOV. From Alexanderwohl and Hoffnugsau Congregations, 88 sacks potatoes and 1 peck carrots.

DEC. From Newton sewing society, clothing, thread, yarn &c. For Christmas: From Springfield Sunday-school, Alexanderwohl, \$6.65; from Gnadenfeld School, Alexanderwohl, \$2.50; from Alexanderwohl Congregation, \$1.90; from friends in Wadsworth, \$1.94; from H. Wiebusch, St. Louis, \$1.00; from Mr. Butts, Darlington, \$2.00; total \$15.99.

May God add his blessing to these gifts, and in return richly bless the givers.

THE SABBATH SCHOOL.

START YOUR SUNDAY SCHOOLS.

With this month and the beginning of a new quarter of our international series of lessons many of the Sunday-schools that were closed through the winter will re-open. We would therefore urge all Sunday-school laborers connected with such schools to open with the first Sunday of the month, and having made all necessary arrangements by electing officers, &c., before-hand, begin with the first lesson, so as not to lose any of the lessons, and in particular not the first of the series for the remainder of the year. The lessons for the rest of the year, beginning with April, are from the writings of St. John, of which we have thirty-one from his Gospel, one from the Epistles, and four from the Revelations.

The first lesson, April 4th, the notes of which appeared in the March issue of the *Mennonite*, is one proving, that the Word that was in the beginning—the power of God to create, was that Son of God that came into the world, became flesh and suffered for the sins of the whole world. To lose this lesson would be to lose the very hook upon which all the future lessons of the year hang. The second lesson of the month gives us an account of the calling of the first disciples; and should be made impressive on the minds of the young, showing to them the Messiah and inviting them to “come and see.” The third lesson treats of the first manifestation of Christ’s power by the turning of water into wine, and is a very impressive lesson concerning marriage feasts. The conversation between Jesus and Nicodemus concerning regeneration, in the fourth lesson, if properly prepared and given to the young, can not but awaken in their minds a desire to be born again, and become children and heirs of God.

We will in the future, as in the past, endeavor to make the notes on the lessons as practical as possible in the limited space allotted to us; hoping that though they may not meet the demands of all teachers or scholars, they may contain some hints or thoughts beneficial to both. We would also again urge Sunday-school workers to contribute to these pages.

TO SUNDAY-SCHOOL SCHOLARS.

As we have above made a short appeal to teachers and superintendents to open the schools with the beginning of this month, we will now also make one to you. We kindly ask you to start in with the first Sunday of April, and if possible attend every Sunday. We have a series of very beautiful and interesting, as well as useful lessons from the writings of the Apostle John. Try to memorize the beautiful memory verses and golden texts.

We will at the end of the year, publish in this department the names of all Sun-

day-school scholars who have, first, not missed a day, and, second, not missed more than three Sundays in the remainder of the year, if names are sent to us.

As we have urged your teachers to write, so we ask you to write short letters relating to your Sunday-school for this page. Any other matter you would like to write about will be consigned to the Children’s department. Let us hear from you. F.

For the Mennonite.

THE SUNDAY SCHOOL.—The time is now approaching, that Sunday-schools will again be re-opened. Ours at Deep Run will open the first Sunday in April. I am glad to have it open again, would rather we could keep it open all the year, which I think could be done if people would take enough interest in the matter. I think one fault in our school has been, that the parents did not take enough part. I consider it a great mistake to think that the Sunday-school is only for young people and children. We greatly need the help and encouragement of the older ones. I don’t know whether they think they have learned enough, or whether they do not think it worth while. But I think we can never learn too much out of the blessed word of God. My prayer to God is that all who profess to be followers of Christ, will make it known by their earnestness for His great cause, the Sunday-school work. We are never too old to learn, and never can learn too much about the love of God. The more we are filled with Jesus’ love the more our hearts will sympathize with Sunday-school work. My desire is to see our school with fuller attendance, and all the members of our church, old and young, and all others who can, to come and join in with us. It is a great work, and is work for Jesus who wants more laborers in his vineyard. We will never be sorry for all the good we have done, but we may be, for what we might have done. Mrs. A. R. F.

SUNDAY-SCHOOL INSTITUTE.—A Sunday-school Institute was held in Industrial hall, Schuylersville, Montgomery Co., Pa., on Saturday afternoon and evening, Jan. 23. The institute was presided over by Bro. N. B. Grubbs, of Philadelphia. Some twenty schools were represented, all of which with the exception of two—First Mennonite of Philadelphia, and Mennonite of Germantown, were schools in the limits of Montgomery county. The following subjects were discussed: 1. “What attention should missionary work receive in the Sunday-schools?” 2. “How can Sunday-school teachers labor most effectively to secure the conversion of pupils?” 3. “Primary Teaching.” 4. “How can parents and patrons encourage Sunday-school work?” 5. “What are the best means of obtaining funds for Sunday-school purposes.” 6. “What constitutes the proper relation of the Sunday-school to the church?” 7. “The importance and duty of a Sunday-school teacher.”

INTERNATIONAL S. SCHOOL LESSONS.
1886 First Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 3. April 11th.

THE FIRST DISCIPLES.—John 1, 35–51.

GOLDEN TEXT:—And the two disciples heard him speak and they followed Jesus.—John 1, 37.

The verses following our last Sunday’s lesson contain John the Baptist’s record of the “Word made Flesh,”—Christ, of whom John asserts that he had not known Him, but had received a sign from God whereby he might distinguish the Christ, which sign was manifested at the baptism of Jesus and gave John conclusive proof that, “this is the Son of God.” John having prepared the way for the Messiah, and received the necessary proof, he could now point him out to his disciples. He, as the friend of the bridegroom, could now stand and rejoice because of the bridegroom’s voice. He was willing to decrease, as Christ was increasing, John 3, 29–30.

LESSON OUTLINE.—I. *Andrew and John called*, v. 35–40. II. *Peter Called*, v. 41–42. III. *Philip and Nathanael Called*, v. 43–51.

I. *Andrew and John called*. 1. Jesus pointed out by the Baptist. 2. They mechanically follow Him. 3. Christ’s Inquiry. 4. Abiding with Him. It is a note-worthy fact that the first disciples of Jesus were disciples of John; were such who had received the baptism of repentance and were following the forerunner. To such was the “Lamb of God,” pointed out, and as they were waiting for the Messiah, they were the sooner prepared to follow Him, accept Him as their Master—Rabbi, and manifest the desire to abide with Him, in the words, “where dwellest thou?” Following Jesus they left John: Following the Gospel they abandoned the Law; and yet they so embraced the Gospel as to avail themselves of the testimony of the Law.—*Bede*. John standing—the Law ceased. Jesus walking—the Gospel was in progress. But the mechanical following of Jesus is not enough, there is a closer communication between Jesus and the true disciple. There must be a “what seek ye?” and a “where dwellest thou?” and an abiding with Him.

II. *Peter Called*: 1. Informed by his brother. 2. Led to Christ. 3. Named. Andrew with the true spirit of a child of God was not satisfied with finding the Messiah for him-elf alone, but finding his older brother, his impetuous brother is concerned about him. He informs him concerning what he had found, invites and induces him to come to Jesus, whereupon Jesus, knowing the character of Simon, gave him a name expressive of the same:—Cephas or Peter—a stone.

III. *Philip and Nathanael Called*: 1. Philip called. 2. Philip informs Nathanael. 3. Nathanael a firm, true Israelite. 4. His Confession. 5. Christ’s Promise. We can find that Jesus was previously pointed out to Philip as the Messiah, though we can conclude from

verse 45 that they were personally acquainted with each other. It required only Jesus’ finding him, and His, “Follow me,” with *obedience* on the part of Philip to convince him and make him an evangelist.

Philip goes at his work, finds an old acquaintance, a firm and true Israelite—Nathanael, who is informed that he, of whom Moses and the prophets wrote, has at last been found in the man Jesus of Nazareth, the son of Joseph. But Nathanael wants better proof, hence he is invited to *come and see*. *Behold an Israelite, indeed*, &c. The true character of Nathanael’s heart, expressed by the *Nazarene* seems strange to him, and naturally calls from him the question, “Whence knowest thou me?” Jesus’ answer being sufficient proof that He was the Messiah, the Son of God, the King of Israel. The true Israelite made a true confession of Christ. At the simple proof of Christ’s all-seeing eye was enough to convince Nathanael, he received the promise that he should have more numerous and expressive proofs of Christ’s power and Godhead; for heaven itself should be laid open, as it were, and a perpetual intercourse be had between heaven and earth, through the medium of Christ.

Truths to learn:

1. In order to be disciples, we must hear, find and follow Jesus and abide with him, not only mechanically but in spirit.
2. What they find, who find Christ, that makes them so happy.—1. Life.—Prov. 8, 35. 2. Liberty.—John 8, 36. 3. Treasure.—Matt. 11, 28–29. 4. Refuge.—Isa. 32, 2. 5. A portion in the land of the living.—Ps. 142, 5.

Lesson 3. April 18th.

THE FIRST MIRACLE.—John 2, 1–11.

GOLDEN TEXT:—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and His disciples believed on him.—John 2, 11.

The third day after the closing events of last lesson, there was a marriage in Cana of Galilee, where Jesus, his mother and disciples were present, and where occurred the event of today’s lesson.

LESSON OUTLINE.—I. *The occasion on which this miracle was wrought*, v. 1–2. II. *The circumstance which led to this miracle*, v. 3–5. III. *The miracle*, v. 6–8. IV. *The outcome of this miracle*, v. 9–11.

I. *The occasion, etc.* It was a marriage feast. We find several remarkable circumstances here: 1. This was probably the first Christian wedding that ever took place. 2. The great Author of the Christian religion with His disciples, only four or five in number then, were invited to it. All marriages should be in the name of the Lord, and Jesus should be a specially invited guest. 3. The first miracle Jesus Christ wrought was at it and in honor of it. 4. The mother of Christ the most pure of all virgins, the most holy of all wives, and the first Christian mother was also at it. 5. The marriage was according to God, or these holy persons would not have attended it. 6. The bride and

bridegroom must have been a holy pair otherwise they would have had nothing to do with such holy company. Some are of the opinion that this was the marriage of John, the author of this Gospel, and the fact that he was a near relation to Jesus, gives us an explanation why Jesus, his mother and disciples were invited.—CLARKE.

II. *The circumstances, etc.* The Jewish marriage feasts continued seven days, and it appears that near the close of the feast the supply of wine (fruit of the vine) gave out, and as they wanted more the mother of Jesus apprised Him of the fact, not that she had ever seen Him work a miracle but the things long hid in her heart. Luke 2, 51, and the events of the preceding few days, may have induced her now to look to him for advice and help. "Woman, what have I to do with thee," does not, as some suppose, show a lack of filial respect, but expresses a denial, as if He had said, "We are not employed to provide the necessities for this feast; this matter belongs to others, and not to the guests," and it intimates a higher rule for his conduct than his mother's wish. *My time is not yet come.*—My time for manifesting my power is not yet fully come, when it comes I shall know what to do. This answer convinced His mother that when the want was once generally felt, a miracle would be wrought, hence she commanded the servants to obey Him in any request he might make, v. 5.

III. *The Miracle.* Upon the command of the Lord the water pots were filled with water, and again on his command there was drawn from the pots, not water, but wine, which was borne to the governor of the feast who pronounced it good wine; not that fermented poisonous liquor which passes now under this name, but good wine, pure, sweet and highly nutritive, for says Dr. Jacobus: "All who know about the wines then used will understand the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled, and sweet, without intoxicating qualities, not such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were the least strong. We may be sure that our Lord's wine would neither be drugged nor mixed with deleterious ingredients but pure. He would as soon for bread give a stone, as for wine, poison."

IV. *The Outcome, etc.* Not only was the feast supplied with wine that it could continue undisturbed to the end, but better, here was a manifestation of Christ's glory which served as the means of confirming his disciples in their faith.

Truths:

1. Marriage is ever honorable in itself but is not at all times used honorably.—Heb. 13, 4; 1 Tim. 4, 3.
2. The true Christian never forgets to invite Christ to his or her wedding.—Eph. 5, 32; Col. 3, 17.
3. It is only by having Jesus present, that He can manifest his power and confirm our faith, v. 11.
4. It is only by doing what Jesus tells us to do, that we can expect to receive help from Him, v. 5, 7, 8.

Lesson 4. April 25th.

JESUS AND NICODEMUS.—John 3, 1-8.

GOLDEN TEXT:—Marvel not that I said unto thee, ye must be born again.—John 3, 7.

While Jesus was staying in Jerusalem after the purifying of the temple mentioned in last chapter, a noted man, Nicodemus, a member of the Jewish sanhedrim, who, as it appears, took considerable interest in the miracles and teachings of Jesus took occasion to have an interview with him, choosing, through fear of being discovered and probably be excommunicated from the sanhedrim, or probably for the purpose of having a private consultation, the night season, for his interview. He was honest and earnest, but could not yet make the sacrifice an open alliance demanded. Indeed his caution clung to him to the end of Christ's life, for in the only two instances in which his name reappears, chap. 7, 50: and chap. 19, 39, his weak indirectness is plainly shown. Nicodemus really knew, as he asserts, that Jesus was a teacher come from God; and upon this knowledge and assertion Jesus seizes to teach the one important lesson for all.—Regeneration or being born again.

LESSON OUTLINE:—I. *The nature of Regeneration.* II. *The necessity of Regeneration.* III. *The source of Regeneration.*

I. *The nature of Regeneration.* What is it to be born again? Nicodemus could not understand it. Christ explains by illustrating it with the wind which blows, unseen, but is known by its effects. So, says Christ, is every one that is born of the Spirit, v. 8. The effects of a new life are as discernible and sensible as those of the wind, but itself can not be seen. But he who is born of God is also sensible of it. "The Spirit beareth witness," "he that believeth hath the witness." Various erroneous notions have been formed concerning the new birth. Hence, we would say: It is not merely the baptism of water, v. 5. It does not mean external reformation. Nor yet a flaming profession of religion. It is an entire change of heart, new thoughts, new inclinations, new works, new fruits,—fruits of righteousness to the glory of God.

II. *The necessity of Regeneration.* It is necessary to see the kingdom of God, here below. 1. For a communion with God. God is a spirit, man is flesh; that which is born of flesh is flesh, that which is born of the Spirit is spirit, v. 6. And since flesh and blood cannot have a communion with the spirit; light no fellowship with darkness; a depraved heart with the immaculate Deity; there must be a spiritual birth. 2. For acceptable obedience—prayer—praise—meditation—works of goodness, etc., can only be offered and performed by the children of God. The fountain good, the stream will be good. Hence we must be born of the water and the Spirit, not water alone. 3. It is necessary to see the kingdom of God above. Heaven is a holy place, holiness alone can enter there, and as flesh and blood can not have a communion with God—be true children of God below with the spiritual birth, so "flesh and blood can not inherit the kingdom of God.—1 Cor. 15, 50.

III. *The source of Regeneration, v. 9-18.* "How can these things be," was the question of Nicodemus, who was a teacher, or master in Israel; who professed to be a guide of the people; who commanded proselytes to be baptized with water as an emblem of a new birth; and knew nothing of the nature and necessity of that birth. The efficient means of regeneration is the Spirit. Hence, it is called, "being born of the Spirit." The instrumental means are: 1. The word of God,—the speaking of Christ, the witness, v. 11-12. 2. The coming down of the son of man from heaven to reveal the divine will and make spiritual regeneration possible, against the law of Moses, v. 13. 3. The lifting up of the Son of man to suffer death, that by our looking on Him in faith we may escape eternal death and obtain eternal life,—the fruit of spiritual regeneration. 4. But to make this possible it required the manifestation of the indiscribable love of God to this spiritually dead world in giving his only begotten Son. For God would not have the condemnation of the world, which is proven by sending his Son, v. 17. 5. Being led by the spirit and accepting the instrumental means provided by faith, we are born of the Spirit and pass from condemnation unto life. Refusing the means provided is condemnation, not in the future alone, but already, v. 18.

Truths to learn:

1. A name, a creed, a profession, a decent life are not enough. "Ye must be born again."
2. By faith in Christ we become the sons of God.—John 1, 12.
3. The regenerated are required to grow in grace.—2 Pet. 3, 18.
4. Bring forth fruit. Live and walk in the Spirit.—Gal. 5, 22-25.

Lesson 5. May 2nd.

JESUS AT THE WELL.—John 4, 5-26.

GOLDEN TEXT:—God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.—John 4, 24.

The history of the Samaritan woman is one of the most interesting in the Bible. It presents before us a series of instructive and important facts, which can not fail to edify the devout and contemplative mind. And as we have a part of this narrative for our lesson to-day we will look at a few of these facts and learn a lesson therefrom for us.

LESSON OUTLINE.—I. *The weary Traveler, v. 5-6.* II. *A Thoughtless Sinner, v. 7-9.* III. *The Conversation, v. 10-26.*

Our lesson opens with a traveler coming up the road from Jerusalem in Judea, to a city of Samaria called Sychar. Who is he? From where does he come? Where is he going? He is the long-predicted Messiah of the Jews, the Savior of the world. The one who in our last lesson was giving instruction by night to a member of the *French Sanhedrim* on regeneration. It was He whom God's love spared not, but gave that whosoever believeth on him may be saved. He is now on his way from Judea, where he had been teaching and preaching and

where many believed on him and by His authority were baptized,—to Galilee,—his native country; and as the direct road lay through Samaria, "he must needs," go through it. Looking at it in a spiritual sense we can easily see other needs why he should go through Samaria. 1. To dispense a blessing:—To the woman of Samaria. 2. To correct a prejudice:—The Jews have no dealings, etc. 3. To proclaim a truth:—That he was the Savior of others besides Jews. 4. To set an example to his disciples:—*a* That they should preach to the Gentiles; *b* To show them how they should teach them; *c* To show them that even among such they should have success. 5. To prepare the way for his disciples. Jesus wearied from his journey in coming to Jacob's well near Sychar sat thereon, and while His disciples were gone into the city to buy food, rested, and as it was about the sixth hour when people would come to draw water, waited to have his thirst quenched.

II. *A thoughtless Sinner.* I do not believe, as some would conclude from verse 18, that this woman was a prostitute, illegally living with a husband. But we find that she was a bigot to the national religion of her country and living without God and without hope. The Samaritans had erected a rival temple on the summit of Mount Gerizim, at the foot of which Sychar lay, and contended that theirs was the right temple and the right worship. Between the Jews and the Samaritans there existed a most deadly hatred; beyond buying and selling all intercourse was forbidden, v. 9. Hence upon Christ's request for a drink of water from the woman of Samaria, He was met with the reply: How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria.

III. *The Conversation.* Christ's request for water elicits the natural bitterness of the woman. He then refers to her ignorance of the goodness of God to her in His great unspeakable gift. And incidentally teaches us as well as the woman that through faithful prayer we shall receive the living water, v. 10. But the woman evinces her ignorance again by alluding to the absence of anything to draw, and the great depth of the well; and questions His greatness. Jesus now shows to the woman the superiority of the water he gives,—that it should be a well, the source or fountain of everlasting life. He propounded to her salvation in a way, which made her feel its necessity,—the first essential thing to the obtaining of that water of life, though she did not yet comprehend our Lord's meaning. But the woman must be brought a step further, she must be brought to see her real self, make a confession of her life, and perceive that Jesus was more than a mere common individual, v. 17-19. The next step is to teach her the nature of acceptable worship, for which Jesus finds an opportunity by the woman referring to the respective places of worship by her people and the Jews. "Neither in this mountain, nor yet at Jerusalem," but the worship of the Father in spirit and in truth is the worship of the Christian—of those who have obtained the water of life. For God is a Spirit and his worship must not be defective like that of the Samaritans, nor carnal like that of the Jews, but in spirit and in truth. But one step more before the woman is ready to fully receive Christ. She must express her knowledge and

belief as taught in God's word:—"I know that Messiah cometh, when He is come," etc. Now her heart is prepared. It is now that she can hear, that she will hear, "I am He." Let us learn these above expressed truths and make them our own.

WHAT ONE CONVERT DID.—Lough Fook, a convert of the Southern Baptist Mission at Shanghai, went to British Guiana as a coolie for the sole purpose of preaching Christ to his countrymen there. Before his death at Demarara he had built up a Baptist church of 200 members who invested their funds for God and contributed \$2,000 annually to benevolence. Dr. Graves says of him, "Thus passed away one of the brightest jewels that Christianity has recovered from the dust-heaps of China."

MARRIAGES.

WELLER-BROMER.—On March 4th, 1886, in Philadelphia, Pa., by N. B. Grubb, Samuel B. Weller, of Philadelphia, to Susan Bromer, of Schwenksville.

DEATHS.

GORGAS.—On March 7th, 1886, in Philadelphia, Pa., of Consumption, Isaiah P. Gorgas, aged 46 yrs., 9 mos., and 9 days. Funeral services at house and cemetery were conducted by N. B. Grubb. Interment on the 11, in Glenwood Cemetery.

ROSENBERGER.—On Feb. 21, 1886, in Philadelphia, Pa., of paralysis of the brain, Joseph I. Rosenberger, aged 57 yrs., 8 mos., and 12 days. Funeral services were held in the presence of a very large congregation on the evening of Feb. 24th, by N. B. Grubb, S. J. Blum and L. O. Shimmel. Interment the next day at Hilltown Union Church, Bucks Co., Pa., where the services were conducted by N. B. Grubb in German, and S. J. Blum in English.

MEYERS.—On Feb. 27th, 1886, near Plumsteadville, Pa., of pneumonia and erysipelas, Joseph H. Meyers, aged 45 yrs., 9 mos., and 5 days. Interment at Deep Run Mennonite burial ground (old) on March 3rd. Funeral services by Samuel Godshall at the house and Isaac Moyer at the church.

HORN.—On March 5th, 1886, near Plumsteadville, Pa., of scarlet fever, Rosa, aged 11 yrs., 5 mos., and 13 days, and on March 12th, Fanny, aged 6 yrs., 5 mos., and 22 days. Both children of Reuben E. and Sarah High. Interment at Deep Run Mennonite burial ground. Funeral services by Allen M. Frez, at the house and Samuel Godshall, assisted by Isaac Moyer at the church.

MEYERS.—Near Plumsteadville, of scarlet fever, on March 8, 1886, Maggie, aged 7 yrs., 5 mos., and 8 days, and Howard, 3 yrs., 7 mos., and 4 days, and on March 11th, Henry, aged 1 yr., 4 mos., and 23 days. All children of Mahlon H. and Mary Meyer. Interment at Deep Run Mennonite burial ground. Services by Samuel Godshall, Isaac Moyer and Allen M. Frez. They are gone but not forgotten. The Lord has called them hence to a happier home above where we hope to meet them after the toils of life.

DETWILER.—On Feb. 25th, 1886, at Lederachville, Montg. Co., Pa., after sickness of only two days of pneumonia, Fannie, daughter of George H. and Anna Detwiler, aged 18 yrs., 8 mos., and 3 days. Interment at the Upper Skipack burying grounds, on Feb. 28th. Revs. Jacob Mensch and Christian Albrecht officiating.

The following is a declamation, recited by the above named girl, on Friday previous to her death. These stanzas were gotten out of an old copy of *The Herald of Truth*.

THE TIME IS SHORT.

1 Cor. 7, 29.
"The time is short," and this we know,
That death will call us soon away;
We soon must leave these scenes below
And other scenes we shall survey.

"The time is short," let us beware,
To trifle with its shortness still;
God's invitation let us hear,
Let us obey his sovereign will.

"The time is short," let us arise,
And ask our Savior's pard'ning grace:
He will be truly true to us, despite,
If we our trust in him will place.

"The time is short," let us attend,
Oh let us, let us warning take;
Let then our prayers to God ascend,
He will forgive for Jesus sake.

"The time is short," it swiftly flies,
The hour is fast approaching on,
When we shall mount the upper skies,
And ever praise him God and son.

"The time is short," let us rejoice,
Let us rejoice, God, soon will come;
We soon shall hear his charming voice,
Call us into his heav'nly home.

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NO. 8.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

REST IN HEAVEN.

BY REV. I. S. PRIME.

The city of the Lord I see,
Beyond the firmament afar;
Its every dome a noonday sun,
And every pinnacle a star.

How shall I scale those shining heights,
And in his beauty see the King,
And hear the anthems of the skies,
Those songs celestial voices sing?

Lead me thou spotless Lamb of God,
And place me near thy wounded side,
With thee in glory let me live,
Immortal, since thou once hast died.

Thou art my Saviour! there is none
But thee, on whom I dare rely;
For thee, O Christ, 'till mine to live
In thee my joy shall be to die.

Then, while this crumbling body sleeps
In hope beneath its native sod,
My soul, redeemed, will rise to see
The shining city of my God!

THE GERMANTOWN MENNONITES AND THEIR MEETING.

The first Mennonites came to this country at a much earlier date than is generally supposed, perhaps as early as the year 1683, or shortly thereafter. These settled in New Netherlands, now New York. It is known that in 1692 some of those New Netherlands Mennonites came over to Germantown and united with those who had settled there nine years prior.

In 1692 Amsterdam sent a colony of twenty-five Mennonites to New Netherlands, under the leadership of Peter Cornelisz Plockhoy, of Zierik Zea. They settled at Horekill, on the Delaware, (somewhere near or at Dover,) and there they lived on peaceful terms with the Indians. "They were to have power to make rules and laws for their own Government, and were to be free from taxes and tenths for twenty years. Each man was loaned a hundred guilders to pay for his transportation." In 1664 Sir Robert Carr, for the sake of vain honor, took possession of Delaware in the name of the English King. In order to prevent the first comers from all claims, they wickedly de-

molished the settlement and destroyed all property. What became of these people has always been a mystery; and no light of any kind has ever been thrown upon the subject, except, perhaps the following: "In 1694 there came an old blind man and his wife to Germantown. His miserable condition awakened the tender sympathies of the Mennonites there. They gave him citizenship free of charge. They set apart for him at the end street of the village by Peter Klever's corner, a lot twelve rods long and one rod broad, whereon to build a little house and make a garden which should be his as long as he and his wife should live. In front of it they planted a tree. Jan Doedon and Willem Rittinghuyzen were appointed to take up 'a free will offering,' and to have the little house built. His name was Cornelis Plockhoy."

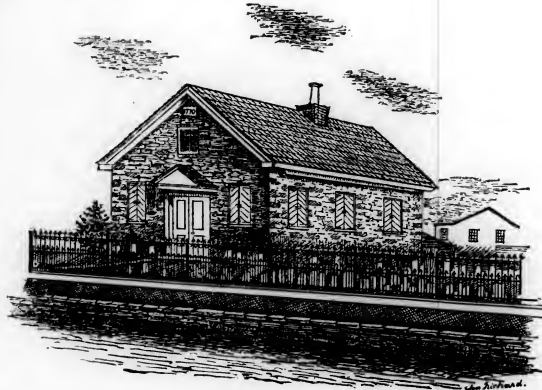
On October 6, 1683, thirteen men with their families, in all thirty-three souls, all Mennonites and nearly all blood relatives, arrived and settled in Germantown. Their names were Lenart Aerts, Abraham, Dirick and Herman Op den Graeff, Willem Streppers, Thomas Kunders, Keymer Tyson, Jan Seimens, Jan Lensen, Peter Keurlis, Johannes Bleikers, Jan Lucken, and Abraham Tunes.

The first services for the purpose of united public worship of which we have any account were held at the house of Thomas Kunders, in 1683, the year of their arrival. But it is not known by whom this meeting was led, as no regularly ordained minister was as yet among them. Five years later, in 1688, Willem Rittinghuyzen, a minister, or teacher, with two sons and a daughter, from Holland, joined the little colony and became their spiritual director, who by authority from Amsterdam, a few years later was installed a Bishop. Although services had been held in private houses and under the trees, we do not find an account of any regular organization until the year 1708, when a church building was erected for the double purpose of school and church. It appears from records extant that on the 23rd day of May, 1708, this organization was fully effected with fifty-two members, and with Jacob Godshall as their minister. The names of the members of this organization were as follows: Rev. Jacob Godshall, William Rittenhouse, Harmon Casdorp, Martin Kolp, Isaac van Centem, Conrad Johnson, Henry Cassel and their wives; Harmon Teyner, John Fry, Peter Conners, Paul Klumpke, Arnold van Vossen, John Kolb, Jacob Kolb, Wynant

Bowman, John Gorgas, Cornelius Classen, Arnold Kester, Mary Tyner, Helena Frey, Gertrude Connors, Mary van Vossen, Barbara Kolb, Ann Bowman, Margaret Hurberts, Mary Sullen, Elizabeth Heisters, Margaret Tuysen, Allice Revenstok, John Nise, Hans Nise, John Lenson, Isaac Jacobs, Jacob Isaacs, Hendrick Sellen, John Connerts, Peter Keyser, Herman Kaster, Christopher Zimmermann, Sara van Centern, Cecilia Connerts, Allice Tuysen,

lows: Jacob Godshall, Henry Kulp, Martin Kulp, Claus or Nicholas Johnson, Michael Ziegler, John Gorgas, John Conrads, Claus or Nicholas Rittenhausen, Hans Burcholser, Christian Herr, Benedict Hirsley, Martin Baeer, Johannes Bowman, Velte Clemmer, Daniel Langacker and Jacob Beghtly.

In 1688 these people entered the first public protest ever made against Slavery. This protest was signed by Gerret Hen-



Catherine Casselberg, Cecilia van Vossen. The church, or meeting-house was built of logs, not high nor costly, but in keeping with these plain and simple but devout people, the deed for which was given by Henry Sellen to the Mennonite church of Germantown, and bears date of September 6, 1714. The deed for the ground was delivered by Arnold van Vossen to Jan Nuss on behalf of the Mennonites, in February, 1702.

From an old family record, now in possession of Benjamin Kulp, Skippack, we learn that in May of 1710 a marriage took place before the congregation, as the following, a copy of the original will prove.

"Ic Jacob Kolb bin in diese Welt geboren den 21ten Mai, 1683, und bin mit Sara van Sinten in den Ehestand getreten im Jahr 1710, den 2ten tag Mai, in unserer Gemeinde in Germantown, von unseren Aeltern, Dirck Keyser."

From the records we also learn that at this time a number of persons were received into the membership of the church.

Very little is known of the progress of the church for half a century or more after this organization. About 1724, however, we find that the church was growing and gaining prominence. At this time churches were established in and throughout the adjoining counties, and had sixteen regularly ordained ministers, as fol-

drieks, Derrick and Abraham Op den Greiff; and Daniel Francis Pastorious. Although the Friends or Quakers claim that two of these signers were Friends, it is right and proper to say that ALL were Mennonites, except Pastorious, who was a Peadist, the statement of the Friends to the contrary, notwithstanding. The records in the archives at Amsterdam prove this assertion.

The log building was superseded in 1770 by a substantial stone structure, which still stands and is in a good condition; and with proper care will be good for a century or more to come. The above cut is a true representation of the church as it is now, and as it always was. On January 20, 1770, at a congregational meeting, John Keyser, Sr., Nicholas Rittenhouse, Abraham Rittenhouse, and Jacob Knorr were appointed in committee to build the new church. That the committee promptly discharged their duties, is seen from the fact that the new church was finished early in the summer at a cost of £202, 5s., Pennsylvania currency. An accurate account was kept of every item, with its cost, and transferred on the church records, which are in excellent preservation, in charge of D. K. Cassel, the secretary of the congregation. Twenty-five names on the church record complete

the list of members at this time, 1770. On May 31, 1789, communion services were held, on which occasion Bishop Andrew Ziegler officiated and besides himself twenty-three persons communed.

Previous to 1843 services were conducted entirely in the German language, and shortly thereafter English altogether. The services at present are exclusively in English and are conducted by N. B. Grubb, pastor of First Mennonite church, of Philadelphia, every Sabbath afternoon. Communion services are held every three months at which from twelve to sixteen persons participate. A Sunday-school is also held every Sunday morning, presided over by D. K. Cassel and Charles Miles.

The following ministers, as far as we were able to ascertain, have been regular ministers of the congregation in their order named: Willem Rittinghuysen, Derick Keyser, Nicholas Rittenhouse, Jacob Godshall, Jacob Fuuk, Andrew Ziegler, John Minich, John Helleman, Heinrich Hunsicker, Abraham Hunsicker, Henry A. Hunsicker, Frank Hunsicker, Israel Beidler, John Haldeman, Thomas McCurthur, H. A. Frederick and A. E. Fank.

A CONCLUSIVE ARGUMENT.

A young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I will soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them!"

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

"God help me! this is the last drop I will ever sell to anyone!"

And he kept his word.

Jesus knows how to sympathize with a heart that is crushed and bowed down beneath the heavy weight of sorrow; and although we cannot see him with the bodily eye, yet can faith use him in all the preciousness and power of his perfect sympathy.

INTEMPERANCE.

Strong Drink brings Ruin. Read, Proverbs 23, 29-35.

In this passage the wise man—Solomon, utters his warning against a sin among us that is doing so much harm. In the 15th verse of this chapter he begins a series of precepts and advises, as of a wise and loving father to his son just entering upon life. Having seen many young persons ruined by intemperance, he lays especial emphasis on this point in the above passage.

A summary of the evils of intemperance:

1. It injures the body.
2. It ruins the soul.
3. It disables the mind.
4. It unfits for daily life.
5. It brings poverty.
6. It leads into bad company.
7. It is opposed to religion and morality.
8. It injures family and friends.
10. It leads to crime.
11. It fills poor houses and jails.

A summary of the cures of intemperance:

1. Don't begin.
2. Touch not, taste not, handle not.
3. Keep away from drinking places.
4. Keep away from the company of those who drink.
5. Sign the pledge.
6. First and chiefest, give yourself, body and soul, to the Lord Jesus Christ.
7. Use all the helps of prayer and religion.
8. Work continually for temperance and religion.
9. Keep yourselves familiar with the arguments for temperance.
10. A temperance atmosphere.

BY WHAT AUTHORITY.—Mr. Springfield, in a speech on occasion of the anniversary of his "Pastors' College," told a pleasant story of an encounter he had with a Roman Catholic priest in Italy. The principle he illustrated has a wide application, being no other than the familiar teaching, "By their fruits ye shall know them." "When I was in Rome," he said, "a priest came to one of my meetings and asked me what authority I had to preach. I said, 'Two horses ran a race on your course. One had a grand pedigree, but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you show thieves made honest and drunkards sober? Come to my tabernacle and I can show you hundreds. These are my certificates.' The people cheered vociferously, and the priest—a notorious profligate—beat a retreat."

Fruitless is sorrow for having done amiss if it issue not in resolution to do so no more.—Bishop Horne.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
 "Wives, obey your husbands."
 "Fathers, provoke not your children to wrath."

THE BETTER LAND.

I hear thee speak of the better land,
 Thon callest its children a happy band:
 Mother! oh where is that radiant shore?
 Shall we not seek it and weep no more?
 Is it where the flower of the orange blows.
 And the fireflies glance through the myrtle
 boughs?

— "Not there, not there, my child!"

"Is it where the feathery palm trees rise,
 And the date grows ripe under sunny skies?
 Or midst the green islands of glittering seas,
 Where fragrant forests perfume the breeze,
 And strange, bright birds on their starry
 wings
 Bear the rich hues of all glorious things?"

— "Not there, not there; my child!"

"Is it far away in some region old,
 Where the rivers wander o'er sands of
 gold?—
 Where the burning rays of the ruby shine,
 And the diamond lights up the secret mine,
 And the pearl gleams forth from the coral
 strand?"

Is it there, sweet mother! that better land?"

— "Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
 Ear hath not heard its deep songs of joy;
 Dreams cannot picture a world so fair—
 Sorrow and death cannot enter there;
 Time doth not breathe on its fadeless bloom,
 Far beyond the clouds, and beyond the
 tomb,

— It is there, it is there, my child!"

Mrs. Hemans.

ENCOURAGEMENTS TO CHRISTIAN PARENTS.

An eminent and eminently spiritual minister of Christ, well known to the writer, had several sons, all of whom he had faithfully instructed from their earliest youth and done all in his power to train them up for the Lord. Most of them he had the satisfaction to see walking in the way of truth and living faithful Christian lives. But on one of them, a young man of fine talents, his loving and faithful counsels seemed to make no permanent impression. He was utterly careless as to religion and fell into intemperate habits, and, to the great grief of his godly parents, seemed on the way to ruin.

One day, as he was reeling along the street, a friend said to his excellent father, "How is it, Mr. H—, that with all your faithful instruction and training, and notwithstanding your many prayers, that son is taking the course that he is? How can you reconcile it to the promise that 'if

you train up a child in the way he should go, when he is old he will not depart from it?'"

"Ah," said the venerable father, while his voice trembled with emotion and sadness, "you do not understand that promise. It does not say, 'Train up a child in the way he should go, and from the moment you begin your training he will walk in it.' Its meaning is, train up a child in the way he should go, and when he is old you will find him walking in it." And so, with unwavering faith, the good old father still rested on the promise; and although he died before that son changed his course, yet after the father's death the son was converted and has ever since led a faithful and exemplary Christian life.

In another very similar case for years the faithful Christian teaching and godly example of an eminently spiritual father seemed lost on two of his sons. He had sent them to college, hoping and praying that they might become not only Christians, but Christian ministers. But they came out as they went in, apparently feeling no personal interest in the great subject of religion. They were moral and correct in their outward conduct, respected by all and successful in business, but to the grief of the excellent father they were not Christians. They married and had families, and the good old father died without seeing them converted. But, as both of them afterwards said, they never forgot their father's counsels and prayers and his life-long and faithful example. And after he had gone to his rest both of them were converted and became not only faithful Christians, but elders in the churches they attended, earnest and spiritual and faithful in the service of Christ to the end of their days. And their children, trained up as they themselves had been, are all faithful and consistent Christians.

What encouragement are facts like these to the faith of Christian parents? What a firm ground of reliance on the divine promises; what an assurance that God's "word shall not return to him void, but shall prosper in that whereto he hath sent it," and that no faithful effort put forth for him shall ever be in vain! We cannot fix the times or ways in which God shall work, but if we are faithful to prepare the soil and sow the seed, in His own good time we may be assured that the harvest will come; for "He is faithful that hath promised."—*N. S. in Messenger.*

HEAVEN.—"Who" said an old divine, "chides the servant for taking away the first course at a feast, when the second consists of far greater delicacies?" Who then can feel regret that this present world passeth away, when he sees that an eternal world of joy is coming? The first course is grace, but the second is glory, and that is much better, as the fruit is better than the blossom,

THE JUST

SHALL live by faith, -	Heb. x. 38.
Shall have their hearts sprinkled from an evil conscience, -	" x. 22.
Shall receive the promise of the Spirit, -	Gal. iii. 14.
Shall receive remission of sins, -	Acts x. 43.
Shall have peace with God, -	Rom. v. 1.
Shall not perish, -	John iii. 16.
Shall not come into condemnation, -	John v. 24.
Shall be saved, -	Mark xvi. 16.
Shall be raised up, -	John vi. 40.
Shall have joy and peace, -	Rom. xv. 13.
Shall have a crown of life, -	Rev. ii. 10.
Shall have power over the nations, -	" ii. 26.
Shall have a seat on the throne, -	" iii. 21.

MUSIC AMONG THE DISHES.

Glancing through a lively periodical entitled the *Hearth*, my eye lighted upon a little article entitled *Dish-Washing Set to Music*. That was something new and I read it. As it is suggestive, I venture to copy it.

"No one really enjoys washing dishes," says the writer. "It is a part of the inevitable drudgery of an economical household of small means to which the mistress of the house submits with more or less of grace or patience, according to her gifts."

"I know of an instance, however, where the task was not only endurable, but actually attractive. A friend, the wife of a country minister, had a large family of children, and those old enough to be of much assistance were boys."

"To the average boy dish-washing is by nature particularly abnoxious, and the boys of this household were not unlike others, but they rose to the situation with a cheerfulness which can hardly be too highly recommended."

"At the conclusion of each meal the mother would turn to her boys with a decisive little nod which they understood well enough as a signal to begin clearing the table."

I had read thus far, and had read aloud, when the daughter of the household, who is inclined to make rhymes, interpolated the following:

Boys, attend your mother's wishes,
 Go at once and wash the dishes.

She was preceeding with more in the same strain when I checked her levity with a good deal of brevity—dear me, this rhyming is as contagious as the measles—and proceeded to read:

"If they (the boys) showed any disposition to rebel, she almost invariably commenced to sing; sometimes it would be a Sunday-school hymn, sometimes a popular air with a cheery ring, but whatever the song, there was no resisting mother's voice. First one will join in and then another,

and as it was a rule that no one should sing who did not work, the little army of volunteers soon became quite as numerous as could be desired. As the dishes rattled the voices would rise higher and louder; now Johnnie must have his favorite song, now Jamie must have his, and before any one had time to grumble over doing girl's work, or even to realize that the work was disagreeable, the dishes would be washed and wiped and put away, and 'mother' at liberty to attend to other necessary duties, with nerves refreshed rather than wearied by the chorus of young voices."

All this seemed to be eminently proper, and the scene suggested was in pleasant contrast to the pictures memory called up of some households. There the young people attended to the dishes, but with much sad wrangling that was by no means musical, and I was prepared to endorse the writer's closing remark, which said:

"Perhaps the idea may suggest to mothers similar methods of lightening the labors of their households, for God loves not only a cheerful giver, but a cheerful worker, as well, and work performed with a merry heart is robbed of half its weariness."—*Observer.*

TALK AT HOME.—Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery from books, and even if they have to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents, who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much information, on the other hand, is often given in pleasant family conversation—and what unconscious but excellent mental training in lively social argument! Cultivate to the utmost the grace of conversation.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury do not be anxious to avenge it; let it drop. It is wisdom to say little of the injuries you have received.

FOR THE CHILDREN.

VALUE OF TIME.

Youth is not rich in time; it may be poor: Part with it as with money, sparing, pay No moment but in purchases of its worth; And what its worth?—Ask death-beds;

[they can tell.—
Edward Young.

A GOOD RECOMMENDATION.—A youth seeking for a place, came to New York city, and, on inquiring at a counting-room if they wished a clerk, was told that they did not. He then spoke of the recommendation he had, one of which was from a highly respectable citizen. In turning over his valise to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day; and I shall do so." The merchant at once took him into his service, and in due time he became a partner in the firm, and was always most respectable and prosperous.

Here are two things we wish to teach you boys, and girls too. First, be obedient and faithful to your parents, and whenever you speak of them do so in reverence, and in a loving way. The child that loves and respects its parents when among strangers, wins favor and confidence, and can be trusted by strangers who may give employment. Second, let the Bible be your constant companion and adviser. Read it every day, and do not be ashamed to have people know that the Bible is your bosom friend. Remember that the Bible is a safe guide in this life of trials and temptation. The more you consult it the better it will guide and direct you. It will lead you safely on from conquering to conquer, step by step, until you shall stand before God in Zion—in Eternal Glory. G.

SPEAK THE TRUTH.—A little boy, named Augustus, was sent by his mother to get some milk. His brother wanted to go in his stead, and when they got into the street, he tried to force the pitcher from his hand. Augustus, who had been sent for his mother, held the pitcher fast, till at last it fell on the ground, and was broken to pieces between them, and Augustus began to cry bitterly. A woman who was in the street, and saw how it happened, not fearing God, told him to say when he went home that the woman who sold the milk had broken the pitcher. Augustus, wiping his eyes, and looking steadily at the woman, said, "That would be telling a lie! I will speak the truth, then my mother will not scold me; but,

if she would, I would rather be scolded than tell a lie." This was a noble boy, and I have no doubt he succeeded well in life. All boys who act and live from such principles will succeed. Now, my boys and girls, I am personally and sincerely interested in your welfare, temporal and spiritual; and allow me to ask you, always, under all circumstances, to tell the truth. You will by so doing grow in favor with man and God. G.

STAY AT HOME NIGHTS.—The streets after dark are no place for a boy or a girl. You would be surprised at the result if you should make out a list of the ugly things in nature that crawl and prowl by night. They hide by day. Things in human form that crawl and prowl will be out on the street at night. Your company is too good for them. It is shocking to see the little fellows out on the streets until late at night, receiving and giving street lessons—devouring and giving others the venom of Satan. Stay in the house after dark and spend your time in reading good books and papers, besides the Bible, and whenever you can assist your mothers. Only go out on the streets when accompanied by your parents, or some one who knows how to take care of you. You all aspire to become great and good men and women, and it is right that you should; but only those will become truly great and good who early learn to hate sin, love God, and delight to read and obey the word of God, thus will you learn to know and become like your best friend—Jesus. Then like Him, who is the Son of God, you will also become the Sons and Daughters of God, which is the highest attainment reached in this life. This will not be learned on the street. The street lessons degrade and lead away from God and from eternal happiness. Children sometimes think that they would have true happiness if they could only be away from the influence of family restraint—but, Alas! when too late perhaps, you will learn that true happiness only exists where the influence of God's love exists—the influence of God's love is not exerted in the street carousals. Your parents would have you home at night, and remember the command of God: "Children, obey your parents; this is the first commandment with promise." G.

LEARNING TO BE A MAN.

Boys, look out! Only a few days ago I heard of four boys who were off in a secluded part of the town, smoking cigars and drinking beer! Boys whose parents had not an idea what they were doing. These boys had had the best of training from Christian parents, and were members of the Sunday-school. I would not have believed it if I had not had the information from the best authority. When they were asked what they were doing, and were remonstrated with for such conduct,

they said they were "learning to be men." Oh, what a mistaken idea! Not a man who is addicted to these habits but will tell you, if he speaks what he knows, that such habits are a hindrance instead of a help to manhood. It seems a strange coincidence that while I was pondering over this sorrowful tale I had heard, a letter came to me from a young man away out on the Western frontier; and this is what he wrote: "I feel that some of the best years of my life have been in a measure wasted. I thought when I was a boy that being a man was to learn to smoke and drink; and unknown to my parents, I acquired these habits, which soon took a strong hold upon me. Tell the boys that smoking and drinking never made a man, but have made many fools of men."

Don't touch a drop of liquor, boys. If you only knew the misery that comes from intemperance! How many men have been wrecked by it! How many hearts have been broken because the loved ones were slaves to the accursed cup. It is the first step that tells; remember that. Don't do things that you would be ashamed to have your mother know. Ah! my boy, you will find your mother is your truest, best friend. As the years go on, you will find this assertion to be true one. A boy's mother ought to be his counselor and his confidante and his judge in matters that he is incompetent to decide for himself. Don't do anything in an underhand manner. It will teach you to be unreliable and dishonorable. Cultivate those traits of character that will enable you to attain to a high and noble manhood. Stand firm. Be decided. When you are asked to do those things which you know are not right, say "No." Don't be afraid of the jests and scoffs of your companions. Although they will not admit it, yet in their hearts they respect you all the more for your refusal. Besides, your decision on the side of right will be the cause of others of your companions saying "no." One straightforward, fearless, manly boy will have a great influence for good over a large community of boys. Try it for yourselves.—*Evangelist.*

"THE LORD GOD IS A SUN."

Some children think the Word of God is meant for grown people.

Even a child may learn a great deal by thought. So let us think a while, and see if we cannot find out something of what our text means. What does the sun do? It makes things grow; it casts light and joy on all things; it gives warmth and comfort; it gives beauty and life. Of the sun come all earth's pleasant things. Should the sun set to rise no more, a dreary waste would our world soon become.

"The Lord God is a sun." "From Him cometh every good and perfect gift." He made the sun, and it is only His will that the sun performs. But it is those who

have God's love in their hearts, who best can tell how God is a sun. I will tell you how, by the story of a flower-vase.

In the beginning of winter I put a root deep in the ground. Through all the long cold days it lay there. Those who did not know might have thought it was dead.

But when spring came the rays of the warm sun struck through the earth to the root. Then came up the green shoots. The sun smiled on them, and caused the gentle flowers, with their lovely colors, to come forth. Just so roots or seeds are planted by friends in the heart of some dear child. The sun of God's love comes in the course of time, and warms them till they bud and grow and bloom. And, oh! these blossoms of early love from a young heart are lovelier far than the fairest of earth's flowers. Pray, my young friends, that God may be a sun to your hearts.

A friend was walking out one cool day. She saw a bird that seemed to be dead. It lay in the shade, close to the wall of the house. She picked it up, and placed it where the full light of the sun could fall on it. She watched it, and soon saw its foot move, then its eyelid, and it was not long before it was on its wing, high up in the air! The next day we heard it sing.

So does the power of God warm a dead soul to life, and songs of praise must break forth from the lips of a new-made child of God.—*Child's Paper.*

The Lord's Second Coming has been the hope of the Church through many a starless night, when other hopes had gone out, one by one, like beacons shattered by the tempest, leaving her disconsolate and desolate.—*Dr. Bonar.*

RELIGIOUS NOTES.

Mr. Moody has persuaded J. E. K. Studd to remain in America for a year, and labor with the young men in our colleges. Thus Mr. Moody's work at Oxford and Cambridge returns with blessing to our own institutions of learning. We feel sure Mr. Studd will find a hearty welcome and will help many young men to see the beauty of a consecrated life for Christ.

METHODIST MISSION WORK.—The *Christian Advocate* gives Bishop Wilder's calculation that the Methodist Church in this country has expended \$7,537,538.36 on its mission work in foreign lands since 1839, when it began its mission to Africa.

ROMANISM IN EQUADOR.—There is a church for every 150 inhabitants, and ten per cent. of the population are priests, monks, or nuns. The priests control the Government in all its branches, and 272 days of the year are observed as feast or fast days. One-fourth of all the property belongs to the Church. Seventy-five per cent. of the people can neither read nor write.

THE MENNONITE.

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PHILADELPHIA, MAY, 1886.

It affords us pleasure to know that some one is interested in the collection of historical facts concerning the Mennonite church, for preservation in the interest and benefit of coming generations. Bro. D. K. Cassel, of the Germantown congregation is preparing historical sketches of Mennonites from the time of Menno Simon, but more especially since the emigration to this country and the organization of the first church here. Any historical information in regard to the old meeting houses and their organizations, and early ministers will be thankfully received if directed to Daniel K. Cassel, 4133 Germantown Ave., Philadelphia, Pa.

MATTHEW VII. 1-5.—When a man talks much about the fault of others, he is sure not to have much acquaintance with his own. If he knows his own heart and its sinful misery, he has no time to observe the faults of others, nor indeed has he the inclination or the courage to do it. The words "See clearly," in verse 5, are very significant. If you must speak to a brother about a sin or a fault, see clearly how you are to do it. Consider well over it, cast about in your mind in the spirit of charity how you can best speak to him, and how it will be most useful to him.

A worthy brother in the ministry writes to one of the editors of the MENNONITE, "I am convinced that the Lord wants us as a church—a part of His vineyard—to put forth more strenuous and active measures by which we may not only be enabled to work in our respective congregations but to labor for more union among the different branches of the Mennonite church and for the upbuilding of Christ's Kingdom upon earth. We shall not only pray 'Thy kingdom come,' but we shall do all we can that it can come." These are words of the right kind spoken at the right time. Religion must be both aggressive and progressive. One fault of a great part of our church has always been and still is that it

has been too much on the defensive only, and this even frequently in a very weak and unsuccessful manner indeed. That our Mennonite church has not held its own in a great many places, much less has been progressing like other churches, is not owing to any weakness as far as its doctrines and teachings are concerned, but it is owing in a great measure to the weak, indifferent and unorganized manner in which our work has been carried on. That the Lord wants us to put forth more strenuous efforts and have our strength more consolidated and our forces better organized than has been the case in the past seems evident. And it is only by doing this that we can expect better and more blessed results for the future than we have had in the past.

SPECIAL EVANGELISTIC WORK.

A TRIP TO NEW YORK AND CANADA. The laborer in the Lord's vineyard, aside from his regular appointed work in his own congregation which indeed should never be neglected, has at times calls for special work. There are occasional Macedonian cries which the true apostle should heed, and which if heeded and acted upon under Divine direction will redound to the glory of the Master.

It was upon such a call from our brethren at Black Creek, Canada, that I made, in God's name and under his guidance and protection and accompanied by his blessing, a trip for such special work. After commending mine at home into God's care I started for said trip on Monday night, March 15th, arriving at Buffalo, N. Y., the following morning where I met Bro. Jacob Krehbiel of Clarence Centre, pastor of Black Creek congregation in Canada.

From Buffalo we set out for Stevensville, Ontario, about eight miles distant, which was made partly by rail, foot and carriage. Upon our arrival at S. we were greeted by a large audience assembled in a spacious hall, which fact, considering the unfavorable condition of the public highways, told us that the people were anxious to hear the gospel story.

In coming before the audience we announced that we were not come with excellency of speech or wisdom, nor with anything new to bring them, but that we should know nothing save Christ and Him crucified; and God helping us we would bring it with new power.

I then spoke to an attentive and appreciative audience from John 3, 16. After the sermon Bro. Krehbiel gave opportunity to such, who, having found Christ precious to their souls, felt a desire to testify for their Master, for the encouragement of others to do so. A number responded. The testimonies were interspersed with singing and followed by a season of prayer. Already at the close of the first meeting we had evidence that the Lord was with us and was blessing our labors. That

the healing waters were troubled, and that sin-sick souls were eager to step in and be healed.

On Wednesday afternoon and on Friday we had services at Black Creek meeting-house. In the evening we returned to Stevensville where we had services every evening. During the day we visited from house to house encouraging those who had started on the road to life, and reasoning with others concerning life, death, and eternity.

On Saturday, March 20th, we went to Clarence Centre, where we held two services, one in Bro. Krehbiel's church in the morning, Sunday, March 21st, and evening services in the Dunkard brethren church, where I had the pleasure of making a brotherly acquaintance with, and being assisted in the services by the brethren Noah Stauffer and Tobias Bowman of Waterloo county, Ontario, who were out on the same mission as I was.

On Wednesday afternoon, March 24, we had an interesting meeting at Niagara Falls church, from whence after visiting the brethren, Shenk, Binkley, Witmers, and Smiths, encouraging them in the Lord's work and comforting the sick and afflicted, we passed by way of Suspension Bridge and Niagara Falls to Canada.

On Thursday afternoon we again had services at Black Creek, returning in the evening to our field at Stevensville, where we had evening services the rest of the week and on Sunday morning. On Sunday evening we held a meeting at the house of Abraham Johnson about three miles out of town, which was the last of these series of meetings, but by no means the least interesting, as a number expressed for the first time an earnest desire to serve the Lord and asked the prayers of God's people that they might hold out to the end.

The testimonies given at these meetings by those who had come to a saving knowledge of Christ were very encouraging. Old men who had for many years feasted on the dregs of sin and shame and were told us that Satan's hands to do his bidding, felt relieved and in Christ found peace and forgiveness, and formed a resolution that Satan, the world and worldly lusts should, with God's help no longer have their service. Young men just starting in life, and already enticed by the evil one and partly erring, returned to the Shepherd and Bishop of their souls; while others who felt the immense burden of their sins asked for the prayers of God's people.

Notwithstanding the fact that the three drinking houses in this place were formerly well patronized, and on that account the town not always in a quiet and sober condition, our meetings were characteristic of good order and earnestness. Satan was bound while God's Spirit was at work. The prospects are favorable for the organizing of a church in this place, as a num-

ber have expressed the desire to connect themselves with our denomination, not only of those who turned to the Lord in our meetings, but also of those who had previously decided for Christ but had as yet not connected themselves with any church.

On Monday morning, March 29th, we bade adieu to the brethren there, and left Stevensville on our home-bound trip, with many happy recollections of our time spent there, and with tears of joy that God has so signally blessed our weak efforts in His cause, and especially that we were able to bring a gospel that converts men from darkness to the marvelous Light, and from the power of Satan to the love of God. With many good wishes I went on my way rejoicing and arrived safe at home on the 31st, inspired with the words of Christ in Luke 10, 20. Let the united prayers of our church ascend to God for his continual blessing on this our feeble work, is the desire of your brother,

ALLEN M. FRETZ.

THE SLEEPING PREACHER.

Many of the readers of this paper have no doubt already heard of the so called sleeping preacher. His name is Noah Troyer, living in Washington county, Iowa. For a number of years this man, who, if we mistake not, has been a member of the Amish church, would at stated times fall into some kind of trance, when he would be perfectly unconscious. After having lain a short time in this condition, he would partly raise himself up and commence to speak (or preach) and thus continue at times for an hour and more at a time. He would then lie down again and after a while wake up entirely unconscious of what he had been doing. And although some of his discourses delivered in this condition were rather disconnected and at times perhaps not strictly in accordance with the gospel truths as taught in the New Testament, he said a great many things in his tranced state that were worth heeding. What made the thing more singular was that these tranced spells would return at regular intervals at nearly the same hour of the day, generally in the evening. People came from a great distance to see and hear this remarkable man, who besides was in a healthy state of body and mind.

We had for several years not heard anything of the "Sleeping Preacher" until we saw the following notice in one of the late issues of the *Herald of Truth*.

"A sad and fatal accident occurred on the 2nd of March, by which Noah Troyer, or as he is commonly known, the 'Sleeping Preacher,' living three miles north of Kalama, Washington county, Iowa, lost his life. On the morning of the fatal day he and his son went out to shoot a chicken. His son loaded the gun, and not feeling well, asked his father to shoot. The charge drove out the breech screw, strik-

ing Troyer's face just below the left eye and penetrating the head so far as to fracture the skull at the back of the head. He lived only three hours after the accident. He reached the age of 55 years, 1 month, 22 days. He leaves a sorrowing wife and four children to mourn the loss of a kind husband and father."

CHURCH NEWS.

SCHWENKSNILLE, PA.—The month of April has again come around and the time for opening those Sunday-schools that were closed during the winter has arrived and young and old and middle aged seem to be glad that the Sunday-school season has come again. We opened our Sunday-school on March 28, with a fair attendance and the prospects for this Summer look favorable. There seems to be more interest manifested among the older people than during last Summer, but it is yet very small indeed. It is a great mistake to think that the Sunday-school is only for the young folks, especially do I call it a mistake of parents to "send" their children, a better plan would be to "bring" them to Sunday-school. The man that says "come" is always more successful than the man that says "go." Christ said "come" but parents say "go" and some even not so much as that. After this, all please say, "come."

W. S. GODSHALL.

PHILADELPHIA.—The Passion week and Easter service held in our church will be marked by many as a special season of joy and refreshing in the life of Christian experience. Services were held on Palm Sunday as usual. In the morning the pastor spoke German from Zechariah 9, 9, and in the evening English from Luke 19, 10. On Monday evening Bro. Moses Gottshall preached from 1 Timothy 1, 13, 16. In his introduction he remarked that he had been the first one to fill an appointment in the interest of our church at this place, now more than twenty years ago, and that his first sermon preached here was based on the text read. Because of the intimate relation in which he stood with the congregation as Bishop for many years, he felt more than ordinary interest in its welfare. Being already beyond the three-score years and ten he realized that the sunset of life had come and was impressed with the thought that this might be the last opportunity afforded him, to testify for the truth as it is in Christ Jesus at this place and would therefore base his remarks upon the same text. It was a blessed hour in sweet communion before the Lord. On Tuesday and Wednesday evening the pastor preached English. On Thursday evening Bro. A. B. Shelly conducted the services in German, assisted by Bro. L. O. Shimmel. On Good Friday afternoon a mother's meeting was held, so

called, because this service was principally held for mothers, who on account of their household duties could not attend the evening meetings. The pastor spoke on following the Savior and living in close and constant communion with him under all circumstances of life, as is set forth in John's Gospel 19, 25, 26. In the evening services were again held when the pastor preached to an unusually large audience from Acts 2, 42, preparatory to baptism. After the sermon twelve persons were received into full membership of the church, eight by baptism and four by the right hand of fellowship. On Easter Sunday morning the Lord's supper was celebrated. The occasion was a blessed one. More united at the Lord's table than upon any previous occasion in the history of the church. A number were detained on account of sickness. After service communion was also taken to sister Judith Clemmer, widow of the late Samuel Clemmer, who at the time of his death was pastor of the church. Sister Clemmer, has been an invalid for ten years, less a few months, hence is unable to attend public worship. These services were closed by a service of song and praise in the evening. G.

MISSION DEPARTMENT.

TWENTY MISSIONARIES GOING TO AFRICA to reinforce Bishop Taylor's band which has now been laboring about a year, sailed from New York on Saturday March 20, by the steamer, City of Chester. The missionaries carry with them a small cargo of dry goods, canned food, farming implements, Bibles, tracts, hymn-books, rifles, and shot guns. It will take them nearly three months to reach the Congo. On their arrival they will be met by Bishop Taylor, who will direct them as to their ultimate destination. This, it is expected will be about five hundred miles into the interior of Africa. They will sail up the Congo as far as navigation is possible, and then go the remainder of the way with teams or on foot. Miss Britain is from a ladies' seminary, and another lady, Mrs. Cliff, was a missionary among the Indians. A colored man in the party named Jidson was graduated several months ago from a university. The others are mechanics, farmers, a surveyor, and a school teacher. The Rev. Mr. Shoreland, Dr. and Mrs. Clark Smith and four children, and surveyor Burr are from Oregon. The Rev. and Mrs. J. H. Cooper are from Wisconsin, Dr. Karrison and Missionaries Cameron, Walker, Steele, and Mr. and Mrs. Elkin from Ohio. Mr. Baker is from Brooklyn, and Mr. Sarter from Missouri. They will be divided into parties of two or three among the natives, at a distance of one hundred miles from each other, so as to establish a chain of stations across the continent of Africa. Each of these sta-

tions will be visited at intervals by the ministers and physicians, and the farmers and mechanics will go to work teaching the natives how to cultivate the land in a civilized manner, and how to read and write, and the principles of the Christian religion. It is to be hoped that they will also practically illustrate the above named principles. And as they have rifles and shot-guns—carnal weapons, which may be necessary to ward off, and protect themselves against wild and ferocious beasts, they should also be so armed with the Christian armor, their feet shod with the "preparation of the gospel of peace," and with the sword of the spirit—the word of God, go forth conquering and to conquer. And that they may teach the natives by example and precept, that the Christian has no right, and no need to war with flesh and blood—his fellowman. F.

THE SABBATH SCHOOL.

TEACHERS' ACQUIREMENTS AND TEACHERS' MEETINGS.

A teacher need not necessarily be a person of brilliant talents, but what talents he does possess must be improved. There must be *study*, in order to acquire the qualifications to which natural talent looks for needed help. There must also be *conservation* of heart, talents, acquirements, and life to God if the teacher would succeed. On the subject of "Teachers' Acquirements,"

Dr. J. M. Gregory says: Special acquirements are the teacher's implements; his personal characteristics are the parts of himself. As the soldier without his weapons, the mechanic without tools, and the farmer without seed, so is the teacher without knowledge, learning, wisdom. Four forms of knowledge make up and mark the true Sunday-school teacher. 1. General knowledge of the Bible, its histories, doctrines, precepts, and promises—knowledge of God's works, will, and ways. This implies a study of Bible lands, Bible times, Bible peoples, Bible customs. All these throw brilliant side-lights on the sacred pages, and make its dark places plain, its rough passages smooth. The teacher should be a fountain—the fuller, the better—not to debase the pupils with a continuous outpour, but to give resource and power to the instruction. The full teacher teaches easily, and with a constant charm. He may say little, and mean much. The height and force of the fountain-head are felt in the tiniest outflow.

2. Knowledge of the day's lesson is knowledge of the task in hand. Its necessity needs no proof. How shall one walk who sees neither the path nor the end of his journey?

3. Picturesque knowledge. In this the power of illustration dwells. The world is full of similitudes—of subtle and beauti-

ful correspondence. Each spiritual truth hath its counterpart in the material. Every fact reflects the likeness of some other fact. It is by the key of resemblance that we unlock the door of the unknown, and enter ourselves, or lead in others.

4. Knowledge of speech is the last of these special acquirements. It is the power to clothe thought with fitting words, or, rather, to incarnate it in living speech. Clear speech is like clear glass, it lets in all the light and heat from without, and lets forth all the seeing power within.

And now a word about "Teachers' Meetings." These need not always be confined to the study of the Sunday-school lessons. Mutual acquaintance and consideration of school wants and methods are very much needed, and should find a place in the teachers' meeting. And it is equally important that a part of these meetings be given to devotional exercises. In reference to methods for Sunday-school work, it would be well for teachers to consider themselves a committee to look after persons whom they might bring into the school. There are often young persons who would go to Sabbath-school, but, being unacquainted with those already belonging there, they will not make the start. Go and get acquainted with them. Make arrangements at the teachers' meeting to extend your acquaintance and promote greater sociability. Teachers should help each other. They constitute a class, and have a common interest in those who need Bible instruction. Hence, their weekly gatherings should be made occasions to strengthen each other in their good work.

—Evan, Teacher.

USE PLAIN WORDS.—That admirable man Prof. Samuel J. Wilson of Allegheny Theological Seminary, was wont to say to his students: "Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and if you have time and desire, translate ancient hieroglyphics; but I charge you, when you go into the pulpit to preach the Gospel, to use the plain Anglo-Saxon." This advice is as good for Sabbath-school superintendents and teachers as for ministers. We must use plain and simple words. Look at any article or sermon from London's great preacher Spurgeon, and see how simple language he makes use of. It is not uncommon for teachers and superintendents to shoot over the heads of the boys and girls before them by using language with which they are not familiar. You have no doubt heard of the Sunday-school tramp, who, when addressing a Sunday-school, told the children that he would give them a "summary of the lesson." The superintendent whispered to him, "The children do not know what 'summary' is." "Ah," said he, "your superintendent says you do not know what 'summary' is. I will tell you; a summary is an abbreviated synopsis."

INTERNATIONAL S. SCHOOL LESSONS.
1886 First Quarter.

PRACTICAL NOTES BY A. M. F.

Lesson 6. May 9th.

SOWING AND REAPING.—John 4, 27-42.

GOLDEN TEXT:—One soweth and another reapeth.—John 4, 37.

This lesson gives an account of the result of what we learned about in our last lesson, and it is well to have the last lesson and its practical teachings well fixed before taking up this lesson. It seemed discouraging to attempt to spread the gospel among the Samaritans, as they were a very bigoted people, but nevertheless a great revival of religion took place, and Christ held a two days' meeting attended with remarkable results.

LESSON OUTLINE:—I. *Jesus published to the Samaritans*, v. 27-30. II. *The fields ready for harvest*, v. 31-38. III. *Jesus accepted by the Samaritans as the Christ*, v. 39-42.

I. *Jesus Published to the Samaritans*, v. 27-30. The conversation between Jesus and the woman as noted in last lesson, was brought to a close by the time his disciples had returned from the city with the provisions for dinner. Finding their Master, contrary to custom, conversing with a woman, and worst of all a Samaritan woman, they were surprised; yet awed by his majesty, and knowing that he must have sufficient reason to act such a part, they did not feel free to ask the woman, "what seekest thou?" nor Christ, "Why talkest thou with her," v. 27. The relations of the sexes even in common life, were very narrow and suspicious among the Jews. But He who came to raise mankind to spiritual freedom and moral purity, included woman, as well as man, in his grand philanthropy, and treated with silent contempt the prudery by which it was sought to humble the one sex to exalt the other. He was a teacher not for an age, but for all time, and woman owes her elevation to social equality with man to the lofty respect shown her by Jesus of Nazareth. The disciples might wonder how a Samaritan, in whom they could expect no spirituality, could listen to the conversation of their Master, who never spake but about heavenly things. But she had a work to do. Christ must be published to her people, and she should be the missionary. Being so convinced of the great truths she had learned, she forgot her temporal errand, hastened to the city, invited the people out to see the stranger and ascertain whether he was not the expected Messiah. The woman's simple testimony:—"He has told me all things that ever I did," had the effect of bringing many out to see and hear Christ.

II. *The fields ready for harvest*, v. 31-38. In the meanwhile after the woman had left him and while she was gone to the city and returning with the Samaritans, the discourse between Jesus and his disciples, contained in these verses, took place. Jesus being interested and lost in thought concerning the work of salvation begun among the Samaritans would

not eat. His soul was feasting on meat given Him of His Father—the salvation of souls, v. 34. Lifting His eyes, and seeing the busy peasants scattering the seed for the harvest then four months distant, he caught sight of a multitude coming, under the guidance of the woman to hear His words. Fired at the sight in already seeing the fruit of the seed sown by himself but a short time before, he said, "You say, 'After four months will come the harvest,' but I say, 'Lift up your eyes.'—Look at yonder throng coming toward us. They are the noblest harvest, and their souls like autumn fields, are already white to harvest," v. 35. The gospel seed has been sown by Christ. We who are laborers in His vineyard are gathering in the harvest and rejoicing with the sower, v. 36-38.

III. *Jesus accepted by the Samaritans as the Christ*, v. 39-42. The scene of the woman's wicked life became that of her work for Christ. Her work was an effective work, for many believed on Him for the saying of the woman, and they were ready to have a two days' revival meeting with the result of many more believing because of his own word. Their testimony was, "Now we believe, for we have heard him ourselves." Not because the woman had confessed Him but they had personally come to Christ, and learned of Him; "and know that this is indeed the Christ,"—no room for doubt there, what a confident confession! "The Savior of the world,"—not of the Jews only but of the Samaritans also, and the whole Gentile world.

Truths to learn and references to clinch them:

1. We should go with the gospel seed even to the out-cast and abandoned, v. 27. Ref.: Luke 9, 31; Matt. 13, 3-8.
2. The young convert should immediately confess Christ, v. 28. Ref.: Acts 9, 20.
2. The testimony of positive personal experience is most convincing and persuasive, v. 30. Ref.: Mark 5, 20.
4. Sowing and Reaping.—Where to sow? Isa. 32, 20; In what spirit to sow? Eccl. 11, 6. What reward? Ps. 126, 6. The increase. 1 Cor. 3, 6. Law of the harvest, Gal. 6, 7.

Lesson 7. May 16.

THE NOBLE MAN'S SON.—John 4, 43-54.

GOLDEN TEXT:—Jesus saith unto him, Go thy way; thy son liveth.—John 4, 50.

After Jesus' two days' stay and preaching in Samaria as learned in our last lesson, he left Samaria and journeyed northward into Galilee, his native country, but not to his own town, Nazareth, for he himself had declared that a prophet hath no honor in his own country, &c. Some are of the opinion that Judea is here meant as his own country, and as he did there not secure the honor due Him he turned his back toward it and went to Galilee. I believe however as expressed above, because we find in all the texts where that declaration is made by Christ,—Matt. 13, 57, Mark 6, 4, Luke 4, 24, he always spoke of Nazareth, and not of Galilee in general nor of Judea.

Upon coming to Galilee he was well received

by the people, because of the fame he had acquired during his six or eight months' ministry in Judea, which had also reached Galilee. One of the first places visited was Cana, where He had performed his first miracle. Here a nobleman—an officer of the king, came to him with a very urgent petition.

LESSON OUTLINE:—I. *The Nobleman's Petition*, v. 47-49. II. *The Nobleman's Faith Rewarded*, v. 50-54.

II. *The Nobleman's Petition*, v. 47-49. We notice that this was an urgent petition; the man had come about twenty or twenty-five miles to visit the great Healer and induce him to come and heal his only son who was at the point of death. This petition showed faith; he besought him that he would come down. The man surely knew that Jesus could heal his son even though he was at the point of death. And yet, though the petition showed faith, it betrayed the lack of sufficient faith. He could not yet say as did the centurion of the same place some time after, "speak the word only," Matt. 8, 8. The petition showed the superficial conception the man had formed of Christ's character and work. To be the Healer of souls not of the body was his great mission, which truth the nobleman had not yet learned. The man's bearing showed that he was utterly unconscious of the spiritual death from which he himself needed to be rescued, hence Christ's response, v. 48. These words are not addressed to the nobleman alone but to all the Galilean Jews. Christ complains against their faith which demanded the evidence of miracles, whereas the Samaritans simply took Him at his word without miracles. Apparently repelling the nobleman for the moment, Jesus was, in fact, opening his eyes to the far greater blessing, he might freely obtain. But the only thought of the father was his dying son, v. 49. It was hard for him to humble himself and with patience learn the lesson Christ would teach. How difficult for a proud man to treat even God Almighty with proper respect.

II. *The Nobleman's Faith Rewarded*, v. 50-54. As I said, the petition showed faith, but a lack of sufficient faith. "Go thy way, thy son liveth." Here the man's faith received a new test. "This simple word was all he could cling to in hope of his son's life. But, though his faith at first was weak it increased in strength. He went his way.—It became a practical faith, and was rewarded, though not in the man's own way. Upon inquiry he found that at the very same time that Jesus had spoken the word, his son began to amend, and in so remarkable a manner as to receive special notice. His faith stood the test, and not only was his beloved child healed; but his faith took a higher plane, and he realized a blessing to his soul. He and all his were spiritually healed. The second miracle.—The second wrought in Cana, though the effects of it were felt in Capernaum. The first, being that recorded in lesson 3.

Truths to learn and references to clinch them:

1. The believer need not be surprised if he is opposed and ignored, v. 44. Ref.: Matt. 10, 25.
2. Unlike this nobleman, many hear and

know of Christ; but will not come to Him, v. 47. John 5, 40.

3. Christ often tests us, that our faith may grow so as to be able to claim the blessing, v. 48. Mark 7, 27-29.

4. God sends affliction to us that it may send us to Him.—John 11, 2-3.

5. It is well to verify the promises, that our faith may be strengthened, v. 52. Acts 17, 11.

Lesson 8. May 23rd.

JESUS AT BETHESDA.—John 5, 5-18.

GOLDEN TEXT:—Wilt thou be made whole?—John 5, 6.

After the incidents of our last lesson, Jesus remained a few months in Galilee. In which time he visits Nazareth, his native town, where he is rejected and fixes his abode at Capernaum. Calls his disciples, travels through Galilee, Matt. 4. Heals a demoniac in the synagogue, Peter's wife's mother, a leper, a paralytic,—Mark, chap. 1 & 2, and some believe delivers the sermon on the mount,—Matt. 5-7. In the opening verses of this chapter we find Him again traveling South towards Judea, to be in attendance at one of the great feasts, (passover no doubt) at Jerusalem. One of the most famous of the many pools in and around Jerusalem was the pool of Bethesda, which as we conclude from the context was used as a bathing place for invalids, the water being undoubtedly of a mineral nature, and as the word reads, was at certain seasons troubled by an angel. Our lesson to-day finds Jesus at this pool performing one of his great miracles.

LESSON OUTLINE:—I. *The man healed*, v. 5-9. II. *The unknown Healer*, v. 10-13. III. *The Healer revealed*, v. 14-15. IV. *The Healer persecuted*, v. 16-18.

I. *The man healed*. What the infirmity of this man was can only be conjectured. He was helplessly crippled, probably by rheumatism or paralysis for thirty-eight years, but still clung to the hope that he would one day be healed. But how discouraging for him to lie on his mat seeing others stepping into the troubled waters and coming out cured, while he was unable to get near; or to drag his infirm body to the edge of the pool just in time to see another step in and claim the healing virtues of the water, while he must patiently wait on. But here comes a Healer who knows the condition of the man—for, "He knows all things," yet is unknown to the man; who, in order to excite in the man faith, hope, and a greater desire of being healed, and have him reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came, asks simply, "Wilt thou be made whole?" Upon Christ's command the man arose and walked. Man is afflicted with a spiritual disease, the seat of which is in the heart. He is lying helpless and with no friend to help at the very edge of the gospel Bethesda (house of mercy). The Great Healer has come along with an important question, "Wilt thou?" Yes, will you? No matter what your excuse is, will you be healed? Then in faith arise and go to work.

II. *The unknown Healer*, v. 10-13. As this

healing had taken place on the Sabbath, and the Jews seeing the man walking with his bed, they naturally accuse him with dishallowing the Sabbath. The man shielded himself by the command of his strange healer. But who is this man that gives such commands? He is unknown to the man, and was now so lost in the crowd that he could not be pointed out. How many blessings do we continually receive from God's hand and yet are unable to tell others from whom they come. Yea the blessing of redemption itself, and can not point out the Redeemer to others!

III. *The Healer revealed*, v. 14-15. But the Healer was eventually revealed to the man. The circumstances were such that Jesus found him in a proper place—the temple, gave him two proofs of the perfection of this knowledge: 1. He showed him that he knew the secret of the past—*in no more*; intimating that his former sins were the cause of his affliction. 2. He showed him that he knew the future—*lest a worse thing come upon thee*; if thy iniquity be repeated, thy punishment will be increased. The man knowing who had healed him went immediately and revealed it to the Jews:—a right motive, but one which gave an opportunity of persecution against Jesus. The man however did not say that Jesus had told him to break the Sabbath, but simply, had made him whole.

IV. *The Healer persecuted*, v. 16-18. According to Jewish ideas Jesus had dishallowed the Sabbath, and must therefore be put to death. He has to face the authorities on this charge, but his judges were little prepared for the point of view of defence:—"My Father worketh even until now." God had not ceased labor, although he had entered on his Sabbath of rest. His work is preserving, governing and rescuing men from sin. "So I work"—Christ being one with God was engaged in the same labors of mercy; and here he had just performed one of such works. But this answer only gave them a new ground of charge against him as they thought.

Truths to learn and references to clinch them:

1. We should seek such places and times as are favorable to salvation, v. 5. Ref.: Luke 13, 24.
2. Like Christ we should seek to interest the sinner in that which is for his good, v. 6. Ref.: Num. 10, 29.
3. We should so live and act as to lead others to inquire about Christ, v. 12. Ref.: 2 Cor. 3, 2.
4. Jesus will reveal himself to those who worship Him, v. 14. Ref.: Ps. 138, 6.

Lesson 9. May 30th.

JESUS FEEDING FIVE THOUSAND.—John 6, 1-21.

GOLDEN TEXT:—Jesus said unto them I am the bread of life.—John 6, 35.

In our last lesson we found Jesus at Jerusalem, at the time of a feast—undoubtedly the second passover kept by our Lord, see Luke 6, 1. In this lesson we find him again in Galilee, just a short time previous to the next passover, a year later, v. 4. John in his Gospel has overlooked most of the acts of our Lord during this year's

stay in Galilee. He gives us only one chapter, but one full of great and interesting truths,—this sixth chapter. The events which transpired between this and the last lesson are recorded in Mark, chaps. 2-6, and Luke 6-9 to v. 17, and chap. 11 from v. 14, chap. 12, and chap. 13 to v. 9, and the parallels in Math., according to *Robinson's Harmony*.

LESSON OUTLINE:—I. *Jesus with the Multitude*, v. 1-9. II. *Miraculous Feeding*, v. 10-15. III. *The Storm at Sea*, v. 16-21.

I. *Jesus with the Multitude*. It would be well to examine the map and locate the scene of this lesson. It occurred on the north-east coast of the sea of Galilee. Jesus and his disciples had retired to this place for bodily rest; but the eager multitude, having seen the many miracles He wrought followed him. And as they had undoubtedly followed him from curiosity, or for the sake of bodily healing, he takes the opportunity to press upon the people and his disciples the great truth that he was "the Bread of Life," and draw from them a confession. But to prove his disciples and see whether they had paid proper attention to the miracles which they had already seen him work; and to have their attention on this one in particular, he says to Philip, who was probably the provider for the disciples, *whence shall we buy bread that these may eat?* Philip thought that 200 penny-worth of bread would not go far among so great a multitude. Five barley loaves and two small fishes would be nothing among so many according to Andrew's reasoning, but Jesus takes these and proceeds to feed the people.

II. *Miraculous Feeding*. Jesus looking his hearer, than man knows what he can do. With thanks to God and His blessings on the scanty fare, Jesus distributed it and five-thousand men, besides women and children had as much as they wanted, with twelve baskets full of fragments left. Here was a practical verifying of the truth Jesus sought to teach his disciples a short time before—these people were seeking things pertaining to the kingdom of God and the manner things were added unto them. But whatever else the benefit of this miracle may have been, it brought out a confession from the people; in which they recognized Jesus as the great Prophet long expected by the Jews. Christ also incidentally teaches here that He, the Bread of Life, was sufficient to satisfy all hungry souls. The Jews of Galilee, finding that Jesus had power to multiply the bread they concluded that while he was at their head no evil could possibly happen to them, and therefore were determined to take him immediately along to Jerusalem, as they were about going up to the feast, proclaim Him king, and rid themselves at once of Herod and the Romans. But as Christ's kingdom was not of this world he retired to some secret place, before the project was put in execution.

III. *The Storm at Sea*.—After the miraculous feeding Jesus required his disciples to take ship and cross over the sea while he dismissed the multitude, which having done he went to a mountain to pray.—The holiest life needs seasons of prayerful repose. When the disciples had rowed about half way across the sea they were overtaken by a storm which threatened

their destruction, and to heighten their fear they saw one whom they supposed to be a spirit, coming toward them in the dark of the night, stepping on the waves. But their fear was soon dispelled by hearing the sweet accents of their Master's voice: "It is I; be not afraid." So with the admission of Jesus into their ship, all fear, and all occasion of fear subsided.

Truth to learn and references to clinch them:

1. The church should draw the people by its benevolent activity, v. 2. Ref.: Titus 3, 8.
2. The true feast is that which is offered by and in Christ, v. 4. GOLDEN TEXT.
3. We should realize how large is the number of those who are without spiritual food, v. 5. Ref.: John 4, 35.
4. The believer finds complete satisfaction in Christ, v. 12. Ref.: Matt. 5, 6.
5. We are fearless, prospected and successful when we have Christ with us, v. 21. Ref.: 1 Cor., 15, 57.

Lesson 10. June 6.

JESUS THE BREAD OF LIFE.—John 6, 22-40.

GOLDEN TEXT.—Lord evermore give us this bread.—John 6, 34.

This lesson is closely connected with the last. When day broke on the scene of the miraculous meal of the evening before, a number of people who still remained on the spot, or had gathered in the early morning, knowing that Jesus had not departed with his disciples, expected to find him on their side of the sea yet. Their search however was fruitless, so they also took shipping in boats from Tiberias driven by the storm of the night, near to where the people were, and came to Capernaum, seeking for Jesus. Finding Jesus in a synagogue at Capernaum, healing and teaching the people, they said unto him: *Rabbi; when camest thou hither?*

LESSON OUTLINE:—I. *Perishable Bread*, v. 26-27. II. *Bread of Life*, v. 28-33. III. *Christ the Bread of Life*, v. 34-40.

I. *Perishable Bread*. Feeling how utterly He and the people were at variance concerning his works, Jesus waves aside the question as to his crossing the sea, and at once points out their misapprehension respecting him, and urges them not to set their hearts on the perishable food of the body, but to seek earnestly for that food of the soul which secures eternal life. He also immediately points out to them that He as the Son of man—the Messiah—sealed—accredited from God the Father by his wondrous works, was appointed to give them this heavenly food.

II. *Bread of Life*. The labor of verse 27 sets them thinking, "What shall we do pleasing to God?" They had been painfully keeping all the rabbinical precepts, in the belief that their doing so gave them a claim above. Yet, if Jesus had any additional injunctions they were willing to obey them. But instead of multiplied observances he startled them with the truth that citizens of his kingdom required no more than their believing in Him, as sent from God.

In this lay all, for the manifold works of God, would spring naturally from it. But with the great miracle of the day before fresh on their minds, they call to mind the strange feeding of their fore-fathers with manna, and considering Moses as the source of that blessing, who, however had not made his acts the basis of any extravagant claim, they ask for a greater sign than the feeding of those five thousand. In their allusion to the manna, they forget, however that their fore-fathers disbelieved Moses almost from the time of their eating the manna, as is set forth in the very Psalm to which they referred, Ps. 78. Jesus refutes the argument of the Jews, by proving: 1. That it was not Moses, but God, who gave them the manna; 2. That this bread was not the true bread, but merely a type of it; 3. That God had now given them that true Bread from heaven which was typified by the manna in the desert, v. 32-33.

III. *Christ the Bread of Life*. Accepting Jesus as a power from God, though mistaking his office, and still thinking of material bread, they ask for this bread of life. "I am the bread of life," replied Jesus; in a moment scattering to the wind their visions of material plenty and endless material life. Then explaining himself he added: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst. But as I said a moment ago, (v. 26,) you have not only heard me, but have also seen me, and been eye witnesses of my deeds as the Messiah, and yet you do not believe. All whom the father gives me will come to me. Believe me, no hungering and thirsting soul that comes to me will I cast out of my kingdom when it is erected. How could I when I have come down from heaven not to act on my own human will, but only to do the will of my Father in heaven, which is that of all—not Jews only, but all without exception whom He has given me I should lose none, but should raise them up in the last day?" And let it they should take a wrong meaning out of his words as many have done since, he tells them, that far from any person being excluded from this mercy, it was the will of God, that every one who saw him might believe and be saved, v. 40.

Truths to learn and references to clinch them:

CHRIST THE SOUL'S BREAD:

1. Meets the claims of the law.—Gal. 3, 13.
2. Quies the conscience.—1leb. 10, 22.
3. Saves from sin.—1 Tim., 1, 15.
4. Supplies temporal good.—Matt. 10, 29.
5. Satisfies the heart's craving.—John 4, 14.
6. Removes fear of death.—1 Cor., 15, 55.
7. Brings us into eternal fellowship with the infinite and holy.—Eph. 5, 27.
8. Our multiplied needs should prompt us to constant petitions.—GOLDEN TEXT.

The teacher should consider his relations to his class as not confined to the session of the school. He should watch them during the week, know what are their habits and haunts, what their peculiar temptations, and bear each individual member at times to the throne of grace in prayer.

ANOTHER HOOP.—Two neighbors, a cooper and a farmer, were spending the evening together. Both were professors of religion, both of different communions. Their conversation was first upon topics relating to practical religion but, after a time it diverged to the points of difference between the two denominations to which they belonged. At first it became a discussion and then a dispute. The cooper was the first to perceive its unprofitableness and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together, after which they spent the remainder of the evening lovingly together conversing on the things of the kingdom, in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well were it acted on more frequently by those who, like him, are members of the household of Christ.

GOLDEN THOUGHTS.

He that thinks much of himself is standing at a great distance from God. Out of self into Christ.

Say not, I have no right to the blessings of the Gospel. Do you desire them? If so, God says, take them.

The more the Christian enjoys of his God, the more he is concerned to bring others to enjoy the same.

Go to God as a sinner, if you question your right to go in any other character; he always receiveth sinners.

We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.

In every company, remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that he may fill you with himself.

Love can do wonders; and the love of Christ, as displayed in the Cross, is the wonder of angels. But even His love will avail you nothing, if you reject Him as your Savior. Love has already made the sacrifice—have you accepted it?

MARRIAGES.

GODSHALL.—**GERMEN.**—On March 18, 1886, in Philadelphia, by N. B. Grubb, Abraham Y. Godshall, of Philadelphia, to Mrs. Elizabeth Gehman, of Sellersville, Pa.

DEATHS.

GEISINGER.—On April 2nd, in Springfield, Bucks Co., Pa., Jacob Geisinger, aged 70 yrs., 4 mos. and 15 days. Interment at Springfield Mennonite Church. Funeral services conducted by A. B. Shelly and J. S. Moyer.

STAUFFER.—On February 22, 1886, near Clay-ton, Berks county, Pa., Sallie W. Stauffer, of rheumatism, aged 7 years, 11 months and 17 days. Funeral services at the house and church on the 27th, by C. V. d. Smitsen.

LEATHERMAN.—On April 8th, 1886, in Plumsteadville, Pa., Jacob L. Leatherman, aged 60 years, 2 mos., 28 days. Interment at Deep Run Mennonite burial ground on the 11th. Services by Bros. Jacob S. Moyer and Allen M. Freitz. Text, John 5: 24—25.

HARNER.—In Philadelphia, on March 14th, 1886, Eariab, wife of William Harner, aged 50 years, 4 months, and 29 days. Funeral services on the evening of March 16, in St. Luke's Reformed church, upon which occasion Rev. Geo. Scheer and N. B. Grubb preached to a large mourning congregation from Matthew 34: 42.

WILLIAMS.—At Chestnut Hill, Philadelphia, on April 9, 1886, of Dropsy, William Williams, aged 70 years. Bro. Williams was born in Germany, and at the age of 14 years came to America. Many years ago he connected himself with our church at Germantown, in which connection he lived faithful unto death. For many years he was sexton of the church, and at his death a trustee. Funeral services were held by N. B. Grubb. Interment at Ivy Hill cemetery.

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VOL. I.

PHILADELPHIA, PA., JUNE, 1886.

NO. 9.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 8, 11.

SAFE IN JESUS.

There is an unsearchable joy,
In seasons of conflict and woe,
Which nothing but sin can destroy.
And nothing but Christ can bestow.
There's a light which illumines and cheers
The lone and the desolate place,
And glids the dark valley of tears
With the rainbow of covenant grace.
There's a strength that upholdeth the weak,
There's a hand which releases the bound,
There's a promise for all who would seek,
There's a glory for all who have found.
There's a Rock that all storms can with-stand,

An anchorage safe for the tossed,
For the wrecked, there's a life-boat at hand,
A Savior for them that were lost.

Though the harbor be hidden from sight,
By billows of conflict and sin,
Yet the life-boat is steering aright,
And will bear us triumphantly in.
The promise hath ever sufficed,
That nothing shall hurt or appall;
We have ventured our all upon Christ,
And shall prove Him sufficient for all.

Jane Crewdson.

For the Mennonite.

THE BELIEVER IN THE KINGDOM OF GRACE.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter 5, 10.

It is said, that every chapter of the Koran, with the exception of one, is headed with the words, "In the name of the God of all grace." This formula is expressly recommended in the Koran. The Mohammedans pronounce it whenever they slaughter an animal, at the commencement of their reading, and of all important actions. One of their celebrated authors says, that when these words were sent down from heaven, the clouds fled on the side of the east, the winds were lulled, the sea moved, the animals erected their ears to listen, and the "evil spirits" were precipitated from the celestial spheres.

However, with the Apostle this phrase, "God of all grace," means more than a mere superstitious belief in a fanciful tradition. It is instructive to observe how

deeply the experience of his fall and of Christ's mercy had impressed themselves on his memory, and how constantly they were present with him all through his after life. Indeed, his letters are full of this. So he remembers that it was the grace of God that had ever honored him, unworthy as he was, with the charge, "Feed my sheep," and he writes, ranking himself as one of the class to whom he speaks, "The elders I exhort, whom am also an elder, feed the flock of God." Likewise he remembers his trust in himself, when he said, "Though all should forsake Thee, yet will not I," and taught what must come of such selftrust, he writes, "Be clothed with humility, for God resisteth the proud, and giveth grace to the humble." Remembering how in an unguarded moment he had been induced by the sharp-tongued damsel at the court to deny his Master, and how he had been brought to penitential tears, by the pitying look of his Lord, he writes, "Be ready always to give a reason of the hope that is in you, with all meekness." He also remembered that last personal command, which ever sounded in his mind, "Follow thou me," and his own presumptuous question, "Why cannot I follow Thee now?" and he writes to all, Christ also suffered for us, leaving us an example, that we should follow his steps." He has well learned the lesson of sin, how it distracts, brings shame and sorrow, and also that lesson of the love of Christ received into our own hearts, and how it transforms our all sin, how it transforms the character of sinful man, and turns his weakness into strength. He has learned the lesson, taught more directly to Paul, that God's grace is sufficient for us all, and that His strength is perfect in our weakness, and that we are dependent on God for all graces, and so he breaks forth in the prayerful words of our text, which lead us to ask: By whom is the believer called? "Called by the God of all grace." Man has many wants and great needs, but there is a great God over him to supply all. A God of all grace is He, who supplies all, and calls us into His kingdom. How different is He from the lords of earthly kingdoms? They admit into their presence only the select few, and bestow their favors arbitrarily upon a few. But our Lord, who is a God of grace, calls all into His blessed presence, and confers upon all favor immeasurable. "By the grace of God I am, and his grace which was bestowed upon me and was not in vain will always be the expression of the heart-

felt gratitude of every sincere believer. For it is of grace, that God the Father sent Christ as a sacrifice for us all. It is of grace, that God the Father sends the Holy Spirit to apply the things of Christ to our great need. It is of grace that God the Father draws sinful man into His kingdom. And all this grace, so unbounded, is in the reach of us all. But we are led a step further and we ask, To what is the believer called? "Called unto His eternal glory." Primarily, the glory is the Lord's. He receives glory now, when sinners are converted unto Him; for then "Christ shall see the travail of his soul, and shall be satisfied." He receives the glory, when peace and joy through the Holy Spirit fill the hearts of His believing children; for then His promise is fulfilled, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Christ receives the glory, wherever His kingdom triumphs over the kingdoms of darkness. And He will have eternal glory, when his redeemed will cast their crowns before His throne, and ascribe all honor and glory unto Him. But the true believers are to share in all the glory ascribed to God, for they shall reign with Him in eternity. We must not overdo, that it is especially the blessedness of the believer that is to be emphasized here. The participation is here probably more thought of as future, although for the true believer it is even present in its beginning, and is only to be continued in full fruition in the life hereafter. Yet it remains to answer briefly.

What is the result of the believers call? God's people are often made perfect by suffering, and by this discipline are prepared for the highest usefulness! To this effect our text speaks, "after that ye have suffered a while, make you perfect, strengthen, stablish, settle you." We often lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. What is expedient for us, we often cannot tell; but this we know, that He, who has called us, would prepare us for usefulness in his kingdom, — some, it may be, by the discipline of joy, and others by sorrow. We find more in these words of the Apostle, than is held by some, who would say, that they are merely a heaping of rhetorical expressions, arising from the impulse of an agitated heart to find full expression for its feelings. Each of these words has a distinct sense. The first "perfect," is properly applied to a thorough process of amendment, bringing for instance a damaged net into perfect order; which figure, very likely was in the writer's mind, being himself a fisherman. "Stablish," or as elsewhere rendered, "confirm," is the second step in the process of preparation for usefulness. This term is also used to denote the object of the Apostles on their second mission journey. "Strengthen refers to the imparting of spiritual strength. The figure is taken from a fortified castle. "Settle," rendered also "grounded," is an em-

phatic word, and with it the apostle sums up all in the great thought, that the believer must be founded on the solid rock, which is Christ Jesus.

But this process of preparation implies, that those, who will not submit themselves to the discipline, can be no fit subjects in the kingdom of grace. And this discipline involves pain as all discipline does. However, our text brings a great comfort home to every christian hearer, "after that ye have suffered a while." "How soon over-past, and then overpaid." Literally the word "a while" means, "little," including both the brevity of the time and the comparative lightness of the suffering, which is put in contrast with the "eternal glory," which is to be ours so soon after this transient life. But with the sinner and the ungodly the order will be inverted. His joy and happiness here will be but a while, and then hereafter his sorrow and misery eternal. But yet our God of all mercy calls through Christ all men to His eternal glory. J. B. B.

For the Mennonite.

WORKING FOR JESUS.

We can all work for Jesus in the vineyard of the Lord, and do good, if we have but one talent, if that one be improved to the honor and glory of God. We must not bury it or put it under a bushel, but we must put it on a candlestick and show that we are true lights to the world—that we are willing to work for Jesus.

"If we can not sing like angels,
If we can not preach like Paul,
We can tell the love of Jesus,
We can say, He died for all."

There are many ways to work. We can not all be preachers in the sense of the word, yet we can all preach by our walk and conversation. We can do a good act or say a word of encouragement that may do some weak and heavy-laden soul good, and, may be the means of bringing some soul, or sinner to Christ. There is no standing still and folding of arms in the Holy religion of Jesus, and say, the work is done.

We must go forward towards the prize of our high calling in Christ Jesus, or go down in sin and have Satan reign over us; and according to scripture be worse than before. We are often afraid to take up our cross and stand up for Jesus, as he hath stood up for us. We have often too much of man-fearing spirit in us to pray or say anything in public for Jesus, forgetting that he said: "Whosoever is ashamed of me and my words, of him will I also be ashamed before my father which is in heaven."

The more we work for Jesus and improve our time and talents and make use of the means of grace, to the honor of God, the happier we are and the stronger we become in the Lord. But we must not neglect to watch and pray that we fall not into temptation and be overtaken by the

enemy of our souls—from without and within—the spirit is willing, but the flesh is weak." We have a great warfare against Satan—the enemy of our soul—and we must need be on our guard.

Each one has a great work in constantly cleaning before his or her door, and must not think that after conversion and the joining of church, our work done. This is just the commencement. The crown is not promised in the beginning. He that proves faithful to the end shall be saved and crowned.

"He that loveth me keepeth my commandments." "He that says, I love God and keepeth not my commandments is a liar and the truth is not in him." We must have faith, but "faith without works is dead."

We must be true workers for Jesus or else we be hypocrites. We can not serve two masters at the same time. Let us therefore come boldly to a throne of grace, that we may obtain grace and strength to work out our salvation; and enter in through "the gates into the city." There receive the crown of eternal life, which God, who cannot lie, has promised to them that love and obey Him in word and in deed. Let us all take courage and be more faithful workers for Jesus.
A. NELSON GRAYBILL,
Richfield, Pa.

THE HOLY SPIRIT.—If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put up a black cross on them, and say: "God have mercy on us." If you ministers have not the Spirit of God, you had better not preach; and you people had better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way, you are as a tree bearing no fruit, standing where some fruitful tree might grow. This is solemn work. Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst. He is here. He has never gone back since he descended at Pentecost. He is often grieved and tried, for he is peculiarly jealous and sensitive, and the one sin never forgiven has to do with his blessed person. Therefore let us be very tender toward him, wait on him very earnestly, and resolve that about us there shall be nothing knowingly continued which should prevent his dwelling in us.—*Spurgeon.*

A SAFE STEP.—Who can tell the sickening sense of despair of him who without guide or compass loses himself on the pathless ocean, the trackless prairie, or in the unblazed forest? Whither shall he turn? To stand still were death; to advance one step with confidence is impossible. Such is the state of the soul that

suddenly wakes to realize its lost condition; such its sense of darkness and despair. "What shall I do?" is its disheartened cry. To see only one sure step, what satisfaction! To know that that one step would discover the next! Ah, that were salvation! But that one step is clearly indicated. One sure step all may take—a step toward Christ—and that is a step to Him—the maddest sceptic, the most monstrous infidel, will admit is safe. Take it, my friend; the wayfarer man, though a fool, cannot err in that; but that one step will disclose the next. The first step is scarcely one of faith; it is of sight; so evident, so manifest is it. Faith's ground of assurance is that if the first step be right its successor must be revealed. What peace such assurance affords; what ground it gives for progress. Let the immediate consequences be what they may, it must be all right. Step by step in the line of duty, and even apparent wreck and death must be but the predecessors of reconstruction and life. "This is what I call running by faith," said a Christian engineer on an Indiana railway as he approached a bend where the far-reaching headlight leaped the track, which swept darkly round the curve. A few weeks later, making the run of faith, his bounding engine rounded the curve, met an obstruction reeled and fell, crushing her brave and faithful guide under her seething ruins. The "boys" grouped about their beloved comrade, wept as they saw his mangled form in its deadly hurt. "Don't cry, comrades," said he, "it is all right—it is all right."—*Fold and Flock.*

MY UNCLE'S PRACTICING.—The world may get very good ideas of Christianity from books and sermons, but a living specimen of a faithful Christian furnishes an object lesson which is often more vivid than anything which one can derive from books. "Under whose preaching were you converted?" said one to a young man who had recently found the Savior. "Under no one's preaching," was the reply, "I was converted under my uncle's practicing." The name of Christ is as ointment pouring forth, and his grace manifested in a redeemed soul cannot be hid, and when he makes a man a living epistle and sends him up and down this world, scattering the incense of praise and blessing on every hand, the life of such a man will be a means of grace to all who come beneath its influence. What we are is sometimes more important than what we say or what we do.—*The Watchman.*

Spurgeon, not long since, had occasion to address some young men who had prepared themselves for the ministry, and gave them this sensible advice: "Let your sermons be full of sound matter. You do not need to give a cornfield every time; but you can give a loaf of bread."

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

For the Mennonite.

HOME.

It is with pleasure and with feelings of gratitude that I take my pen to write for the Mennonite, and through this household visitor to many of my friends, I trust, both in the East and in the West. I can see no reason why the Mennonite should not be read in every Christian household. It deserves to be patronized because I am sure, its editors have had only the purest motives in sending forth this messenger of truth. And no doubt their idea is to bring together more closely than before the young and old of our German and English speaking communities in the loving services and fellowship of Christ. But this, what I have just said, may have only a very remote connection with the subject on which I intended to write to you. You see I am booked, as it were, to write on "Home." No doubt the editors will put this article in the Home department of the Mennonite so that all the children, who go to Sunday-school and who read their Sunday-school papers, on Sunday afternoon at home will also find time perhaps to read this little article. Now as I write these lines I imagine myself sitting in your company, in the home circle. I know that such a common every day subject as home will have to appear very inviting before you will listen to me very long. Well, I will not bind you in any way at all. I will let you have your perfect freedom either to go to sleep while you read this, or to be contended and read from beginning to end. In both these cases my purpose in writing this article would not have wholly been frustrated. And besides, my young readers, I intend not only to interest you, but also the older members of your home, your older brothers and sisters, your fathers and mothers. Come let us have a common practical every day talk on a practical every day subject. Well then! if you will listen to me, I will begin to talk to you on the very important subject, *home*. Now I may not be able to finish what I have to say on this subject in this issue, but I will in that case by the consent of the editors conclude in a later number.

Now it seems to me the first question which presents itself to us is: What is home? What is the real home? Now you know that God placed our first parents in a garden and we may suppose that, He considered it to be the home of our first parents. Now from the account in Genesis we get the idea that it was not a mere garden as we use the word now, a place to plant onions, and cabbage, where you have to dig and turn the soil over every Spring and in doing this to have to sweat, to get

tired and get (lazy)? perhaps. No, that garden was something quite different. It was not a garden where God intended that our first parents should work and sweat and get tired. What a place paradise would have been for our poor lazy army of tramps! But I believe they would soon leave even such a place, because there they could not use tobacco in old dirty pipes and lie around under trees and drink whisky and use profane language. You see my young friends a tramp is not such a lazy fellow after all if you get a near view of the man. But I must not branch off from my subject. We want to know just what peculiar features of this Garden of which we are told in Genesis is of interest to us in determining God's idea of what a home should be. Now we find that in all God's dealing with the human family He has used the peculiar national characteristic, that which was a peculiar trait of a people or of an individual, to set forth his divine ideas. And not only this but there are peculiar conceptions of beauty and of art and of almost every other branch of learning of Philosophy and Theology, which are rightly termed occidental and oriental. Oriental comes from a latin verb which means, to rise, hence when we speak of the Orient we mean what the Latin's mean, in a similar connection, the place where the sun rises. That is the Eastern country. And at this time, Turkey, Asia Minor, and Syria, and Palestine and all other countries and people of the East are called Oriental nations and countries. And so as the Orient means the East, the Occident from a latin verb which means to fall, and in respect to the Sun to go down, refers to the place where the Sun sets. To countries, then which lie toward the East, we live in the Occident. Christ and the Jewish people came from the orient, and so many, yes all of the Old Testament books and of the New Testament books, came from the Orient. Revelation indeed has been made in the East, like the Star of Bethlehem, it arose in the East and traveled westward in the train of the great migrations from the heart of Central Asia, westward into Europe and finally reached the shores of America where now live over fifty million of people whose ancestors very probably came from the far away East. Well, this may be a rather round about way of speaking to you my young friends, still I want to make clear to you what I am now going to tell you in respect to this primitive idea of what God probably considered as one of the prominent features of man's home and its surroundings. In the word Garden, therefore, from what I have said, we have the oriental idea of the nature of the abode of our first parents. A garden was to the orient a pleasure park. What we would call a beautiful place. His temperament, the mode of his life, and dress, etc., the luxuriance and abundance of nature in her Oriental garb to idealise everything that was true and beautiful and

which gave most pleasurable satisfaction. Now all such tendencies wherever they existed have established a certain standard of popular merit as to their ideas of the beautiful and the pleasurable. The Oriental's idea of the beautiful and pleasurable is embodied in the word Garden or Park. A place planted with all kinds of trees, shade trees, and as we read in the case of the garden of Paradise, fruit trees were found in it. Now this idea of beauty we find, as we should expect to find, realized in the royal palaces and pleasure resorts. As the King of Babylon, for example, had hanging gardens, which were admired by all the world in those days and in fact were counted by the ancient historians among the seven great wonders of the world. (Now my young friends probably would like to know about these seven great wonders. Well, I can only refer you to ancient history, the history of Greece or Rome. I think every modern author speaks of these great wonders of the old world.) Well, here then we have the first idea of the nature of Man's first abode. It was a beautiful place. A beautiful home. And of course this implied not only beauty in external things but it included the idea of comfort, of pleasure and of joy. It is true we can hardly apply the idea which we find here in Genesis to our present state, because just as soon as our first parents had sinned against God, they could no longer stay in the beautiful Garden, but they were driven out and had to establish a home where soon fratricide and discord entered because of sin and took away in a great measure the beauty and serenity of their first abiding place. So you see my young friends, how much we have lost by the disobedience of our first parents. We have not only lost the birthright to that beautiful home but our homes have lost a great deal of their charm and sacredness. Yet we are still children of our heavenly parent who has taught us to pray, "Our Father," and hence we may justly seek to establish our homes according to the best and most worthy ideas as we find them in the Bible and in history. It is still our privilege to beautify our homes as far as we are able. I see I have written just enough for this time and bid you all good-bye, and if I should not speak to you again before Easter, I hope you all may have many a colored Easter egg, a happy and blessed Easter-day. Until then, adieu.

H. A. FREDERICK.

A WAYSIDE COURTESY.—I was walking a short distance behind a handsomely dressed young lady and thinking, as I looked at her beautiful clothes, "I wonder if she takes as much pains with her heart as she does with her body." An old man was coming up the walk with a loaded wheelbarrow, and before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through,

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open." And she held the gate open till he passed in, and received his thanks with a pleasant smile as she went on. "She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."

A MOTHER'S INFLUENCE.

The following gem should be read in every family:

A mother on the green hills of Vermont was holding by the right hand a son, sixteen years old, mad with love of the sea. And as she stood by the garden gate one morning she said:

"Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor."

"And," he said, for he told the story, "I gave the promise, and I went the globe over, to Calcutta and the Mediterranean, San Francisco and the Cape of Good Hope, the North and South Poles; I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form at the gate did not rise up before my eyes, and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half. "For" still continued he, "yesterday there came into my counting-room a man of forty years old."

"Do you know me?"

"No."

"Well," said he, "I was brought drunk into your presence on ship board; you were a passenger; they kicked me aside; you took me to your berth and kept me there till I had slept off my intoxication. You then asked me if I had a mother; I said I had never heard a word from her lips; you told me of yours at the garden gate; and to-day I am the owner of one of the finest ships in New York harbor, and came to ask you to see me."

How far the little candle throws its beam! The mother's words on the green hills of Vermont! God be thankful for the mighty power of a single word!—*Light and Life*.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the fire kindle upon thee."

"If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart."

Faith, though weak, is still faith, a glimmering taper, if not a torch; but the taper may give light as true as the torch, though not so brightly.—*H. Muller*.

MINUTES OF THE 75TH SESSION OF
THE EASTERN CONFERENCE
HELD AT DEEP RUN, MAY
4TH AND 5TH, 1886.

Pursuant to a resolution passed by the last session the members of the "Eastern Conference" of the Mennonite church of America met at the Deep Run meeting-house, near Bedminster, Bucks Co., Pa., on the forenoon of May 4th, 1886. Bro. N. B. Grubb, assisted by Bro. S. Ott, preached the introductory sermon, calling the attention to the vastness of the field and the variety of work in it, at the same time expressing the feeling which naturally filled the heart of the hearers as well as his own, showing how little we have done, how much there is to do for us, encouraging all to work in the sphere the Lord has provided for us.

After the close of the services, conference was organized and the following congregations were represented: Bowmansville, Minister S. Ott, Elder G. Bowman, Bishop M. Gottshall; Boyertown, Bishop, M. Gottshall, Minister, A. Gottshall; Deep Run, Bishop, M. Gottshall, Ministers, A. Fretz and J. S. Moyer, Elder, A. Rickert; Flatland, Bishop, A. B. Shelly, Elder, A. Landis; Germantown, Bishop, N. B. Grubb, Delegate, D. Cassel; Gottshall's congregation, Bishop, M. Gottshall, Minister, H. Gottshall; Hereford, Bishop, C. H. A. Van der Smitten, Elder J. Funk; Upper Milford, Bishop, C. H. A. Van der Smitten, Elder, J. Stauffer; East Swamp, Bishops, J. H. Oberholzer and A. B. Shelly, Elder, L. Schleiffer; West Swamp, Bishops J. H. Oberholzer and A. B. Shelly, Elder P. Sell; Philadelphia, Bishop, N. B. Grubb; Saucona, Bishop, A. B. Shelly, Elder, A. Geisinger; Springfield, Bishop, J. S. Moyer, Elder, P. Moyer; Branch and Skipack, Delegates John and A. Detweiler; Bartoleta, Bishop, M. Gottshall, Elder, J. Hunsberger. The minutes of the last session were read and approved. The election of officers resulted in the reelection of N. B. Grubb as president, C. Van der Smitten as secretary. The conference adjourned after a prayer by J. S. Moyer.

The afternoon session was opened with hymn No. 168 v. 1, 4 and 7 and prayer by A. Fretz.

1st. The reports of the congregations were read which if desired will appear in the next number of the MENNONITE.

2nd. The report and request of the District Conference of the Hereford District and the trustees of the Hereford congregation was brought before the conference and laid on the table till the next day.

3rd. A. B. Shelly read a letter from Bro. John B. Baer addressed to him, (as Bro. Baer is a member of the West Swamp congregation) in which he stated that, providence willing, he intends during his summer vacation to make a journey to the West to visit his parents, that he had

several invitations to preach, and expects to preach now and then. The conference was interested in the letter and was of the opinion, that Bro. Baer should be regularly licensed as a minister, which opinion was expressed by the following resolution: Resolved that a committee of three bishops be appointed to examine brother Baer in the name of the conference and to regularly license him to preach the gospel. It was further resolved, that this committee shall not be appointed by the president but be elected by the conference. The brothers J. H. Oberholzer, A. B. Shelly, and J. S. Moyer were elected.

4th. The following question was brought before the conference by J. S. Moyer: What can be done to encourage the work of the foreign and home mission, to widen and deepen the spiritual life, to found new congregations into places where there are few members and to get small congregations in a more flourishing condition? N. B. Grubb called attention to the fact, that it was necessary and would be a blessing to the congregations and the denomination, if the ministers of our conference would meet once, or several times during the year, to consider the doctrines of our denomination and the work in the vineyard of the Lord. This matter was discussed in a favorable manner and A. B. Shelly made the following motion which was adopted: Resolved that this conference recommends its ministers to assemble in ministerial conferences as often as seems advisable, and that these meetings shall be ordered by the president of the conference. It was resolved to prolong the afternoon session and the report from Hereford was again read. The conference adjourned after singing and prayer by J. S. Moyer. In the evening N. B. Grubb preached in English, S. Ott in German.

(Wednesday morning.) 5th. The report of the committee for home missions was read as follows: In November the Lord's supper was held in the Skipack congregation. Some twenty members participated, among whom were some of Rev. Hendricks' congregation. A consultation was held with the members residing there, and it was decided to discontinue our services there during the winter. The few members, which are there yet, were of the opinion, that there was no sufficient need for further regular services there. Some members have joined other congregations, others are intending to do so. Father Bergey, who has been the pastor of this congregation for many years, is old and feeble, so that it is impossible for him to be present at the services. Therefore the committee thinks it necessary to recommend to the conference, to consider the congregation at Skipack as dissolved. Germantown.—As far as Germantown is concerned, the committee recommends to continue the work another year, according to the resolution formerly passed. This report was accepted. The committee for home missions was re-elected, A. B.

Shelly, N. B. Grubb and J. S. Moyer. The Hereford matter was settled by an agreement between brother C. v. d. Smitten and brother Abram Gottshall.

6th. Resolved that the reports of conference shall be written in Roman or English letters.

7th. Resolved, to express our hearty thanks to the members of the Deep Run congregation for their love and hospitality, to hold the next conference in East Swamp, brothers A. M. Fretz and C. v. d. Smitten to conduct the conference services. The conference adjourned after singing, and prayer by M. Gottshall.

C. VAN DER SMITTEN, Secretary.

FOR THE CHILDREN.

A SCHOOL-BOY'S HONOR.

One afternoon we children were in a warm discussion about the "honor" of school-boys and girls, and whether it is right to report on a schoolmate, even though the teacher urges it.

We could not agree perfectly, and grandpa making his appearance in the midst of our dispute, we determined to let him be judge and jury.

"Well, children," said the dear old man, "instead of deciding the case, let me relate an incident of my own school days."

We assented most gladly, and drew close around, eager to hear aught that pertained to his youthful days.

"Once, when I was a school-boy in — Academy, I was in a terrible dilemma. I was in the most advanced class, which was composed of six others, three boys and three girls, besides myself. Don't think me vain when I say I was the best in the class, for my marks were quite above the other scholars."

"George R— and I would have been rivals, for he was equally as smart as I, but he was a lazy fellow, too lazy to study, yet he liked to be called a good pupil."

"On every Friday our teacher required a written examination of some of our studies of the week, a plan which has been adopted by many schools since, but it was quite new then."

"During one of our annual examinations, our teacher desired our class in Mental Philosophy to come forward and receive sheets of paper, saying that he intended to conduct the examination by writing; that a prize had been offered for the best effort by our class, and that a Committee had been appointed from the audience to examine our productions, and we were requested not to sign our names, so that the Committee might not be influenced by partiality."

"Whew, Grandpa!" said Rob; "that was an awful way to examine a fellow; why that was the same as examining you in spelling, writing, grammar, and punctuation, as well as mental philosophy."

"Yes, my boy, it was an examination of all in one. Upon this occasion we were sent into an adjoining room after being required to lay our Philosophies on a table in the audience room, and we were not allowed to communicate with each other until the bell rang for us to deliver our papers."

"A question was asked by our teacher, and we were to discuss the subject fully upon the first page, and were allowed one-half hour, then came another question, and at the end of this half hour one more. These questions were upon any subject we had been over during the term."

"Scarcely had I begun my first discussion, when, in glancing over in the corner, I saw George slyly turning over the leaves of a Philosophy which he had contrived to hide about his person."

"I was stunned—perfectly shocked at the dishonesty of the boy, and presently I heard his pen scratching over the paper faster than ever before. My ideas were confused, my brain refused to act, for I could think of nothing but that dishonorable boy in the corner."

"The bell tapped before I had finished my first question, and I was compelled with the others to go forward for the second. With this and the third I succeeded better, but my first was a failure, and no time or paper was ever allowed us for re-writing."

"As the teacher entered to obtain our manuscripts, in a burst of mortification and indignation I crumbled my paper in my hand, and would have dashed it in George's face, but I checked myself."

"My teacher reproved me severely; and George sprang forward as if he feared I were about to betray him. I did not, however."

"I stood before the applauding audience, and saw George receive the prize, and though he turned pale and glanced at me, I bit my lips, and said not a word."

"Children, I shall not decide your question for you, but will only say that George R— is a convict in the penitentiary for forgery, and the question often presents itself to me whether I am not in part responsible for his awful fall!"

— — — — —
A WISE BOY.—When Luther was visiting one day he saw a boy who was very sick, and he knew he would soon die, so he asked him, "What will you take with you to God?" The reply was, "Everything that is good." How can you a poor sinner, take anything to God?" asked the great Reformer. Said the dying youth, "I will take to God in heaven a humble, contrite heart." "Go then, dear son, you will be a welcome guest with God," responded Luther, and he was right. For if we have the broken heart God will receive us here and give us a hearty welcome at last to his great home in heaven.

— — — — —
My son, if sinners entice thee, consent thou not.—Prov.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, JUNE, 1886.

MINISTERIAL CONFERENCE.—Pursuant to a resolution passed at the last session of the Eastern District Conference, the ministers of said conference will meet at West Swamp Mennonite church on Whit-Monday, June 14, at 9 o'clock, A. M., to be continued during the afternoon, for the purpose of organizing and holding a ministerial conference, or convention. The object of this convention is to discuss subjects and topics relative to the labors and success of the ministers of our church. A cordial invitation is extended to all members of the church to be in attendance. Come, brethren with purpose of heart, and let us be more united in our efforts for the upbuilding of the Master's kingdom.

MENNONITE MISSION FUND.—As will be seen in another column the editors of the Mennonite have decided to open a Mission fund for the purpose of sending the Mennonites to poor people, who may not have the means to subscribe themselves. A brother in the Reformed church, after subscribing himself said, "I will also subscribe for a poor christian family in my neighborhood who cannot afford to do so; for I know it will do them good." After speaking to a brother about this he said: "I will also pay for two subscriptions, here is a dollar." We have also been asked if we had no copies to spare to be distributed in prisons, poor-houses, asylums, etc. God's people, over all the land, are hungry for the living bread. Will not men of means and persons charitably disposed come forward, and in God's name cast their gifts as "bread upon the waters." The Mennonites are ready to go as a messenger, and is only waiting for men to send it, and means to pay its way. Have you not, my dear brother and sister, something to offer for such a good and noble cause. "Christ came to seek and to save that which was lost." Shall we not in His name, in obedience to His command go, and tell the captive that he is

free; the cast-away that he is redeemed; the guilty that his debt is paid? Our prisons are full of such, will you not come to our aid and help the Mennonites in this way to bring them the glad tidings "of salvation by faith in Christ?"

The question is often asked whether the cause of Christ is on the increase or decrease—that is, if more strenuous efforts are put forth to reach the masses and to have them interested in the work of salvation now than formerly, and it is as often disputed. It is a fact, nevertheless, that more earnest efforts are put forth everywhere, and especially in reaching the young and putting them to work, in not only making them denominational or leading them to sectarianism, but leading them to Christ, which alone is the only true motive and basis upon which we can build up the Master's kingdom. More and more strenuous efforts are put forth to teach the Word of God in simplicity and sincerity. This fact is especially noticeable in the Sunday-school, where the children are no more gathered for the purpose of teaching the letter, but for teaching the Spirit and Truth of God's word, for which purpose christian men and women are selected as teachers. Besides the Sunday-school there are the organizations within the church where the young are especially organized for actual service, from which they go forth for the ingathering of redeemed souls to salvation. The Young Men's Christian Associations throughout the land are doing a noble work in this direction. Formerly these associations were only found in larger cities, but in our day they are springing up throughout the length and breadth of the land, even in very small towns. It has been very gratifying indeed, to the writer, that even in a small town like Macungie, Lehigh county, this State, a Y. M. C. A. was organized with a brother of our own church at its head as president. I refer to Bro. W. M. Gehman. May God abundantly bless this as well as all similar organizations that the cultivation of Christian life may be carried on with greater zeal and faithfulness, that the time may soon come, regardless of denominational differences, that all christian people will take each other by the hand and acknowledge the means by which the Lord would harmonize his people, preparatory to the appearing of the Millennium. God speed the time when there will be but one fold and Christ the one Shepherd leading that fold to the unspeakable glories of eternal grandeur in Heaven. G.

As the smallest grain of sand carries great pain to the eye, so does the slightest deviation from God's law cause to the wakeful conscience great disquiet.

CHURCH NEWS.

ORDINATION SERVICES.—At the late session of our Eastern Conference a committee was appointed to examine and ordain brother John B. Baer as a minister of the Gospel. This committee met by appointment at the West Swamp church on Sunday afternoon May 9th. After due consultation with Brother Baer the members of the committee present decided to have him ordained according to the rites of our church as a Gospel minister and co-laborer in the vineyard of our Lord. Brother J. S. Moyer preached an appropriate and impressive sermon from Matt. 20, 1, after which the ordination services were performed by A. B. Shelly. Brother Oberholzer, the other member of the committee, not being present. On the Wednesday following brother Baer, after having been married to sister Jennie A. Roberts, from Milford Square, started with her on an extended trip west, to visit his parents, relatives and friends at different places, and at the same time preach the Word of God wherever an opportunity may be offered him to do so. May God's blessing follow them on all their ways and may the Lord use our young brother as a means by and through which many may be brought to a knowledge of God and converted from the darkness of sin unto light and from the power of Satan unto the freedom of God's children. S.

DEEP RUN.—As it always affords me great pleasure to hear through the columns of the Mennonite from our sister congregations, and as I really think we should have more correspondents from our different congregations, as it tends to a closer relationship with each other, I will again send you a short communication. We had a season of interesting and beneficial meetings from May 1st to 5th. On Saturday afternoon May 1st was the occasion of our preparatory services, in connection with which twenty-four new members whom Bro. Fretz during the winter, gave catechetical instruction, were baptized and admitted into our congregation. This class were all young people, and with the exception of four all single. I am pleased to say that we have the evidence that they obeyed the request of God by early giving their hearts to him and finding peace for their souls. The rite of baptism was administered by Bishop Moses Gottshall, the sermon on the occasion being preached by Bro. Allen M. Fretz from 1 Peter, 2, 9, in German. Bros. W. S. Gottshall and N. B. Grubb were also present and assisted in the services. On Sunday morning the Lord's supper was celebrated, with a large congregation, and many friends present. On Sunday evening, Monday afternoon and evening, we had mission services. Bros. Grubb and W. S. Gottshall preached edifying sermons to a large and appre-

ciating audience on Sunday evening, the first in English the latter in German. On Monday afternoon we were favored with highly instructive and convincing mission sermons by Bros. A. B. Shelly and Moses Gottshall. In the evening Bro. Fretz read an interesting letter from our mission station at Dardington Ind. Ter. Written by Stephen H. Williamson, a young converted Indian, and interpreter for missionary Voth. Bro. Fretz announced that the letter would appear in the Mennonite. I hope all the readers will look for it, and read it and I have no doubt it will awaken a fresh interest for our mission work among the Red Men. After the reading of the letter Bro. Van der Smitten gave a very interesting address on Africa, descriptive of the character and life of the Black Men, and mission work among them. Collections were taken at these meetings for mission purposes amounting to \$35.50. May the Lord add his blessings to these meetings for the mission cause as well as for our congregation. Tuesday morning May 7th the ministers and elders of the Eastern Conference assembled with a fair audience for the purpose of opening the 75th semi-annual session of their Conference. The conference sermon was preached by Bro. Grubb, assisted by Bro. Solomon Ott. Tuesday afternoon and Wednesday forenoon were devoted to Conference sessions. Tuesday evening sermons were preached by Bros. Grubb and Ott. I cannot but say the Lord has been with us and richly blessed us in these meetings. May we have many more such occasions. May 7, 1886, CORRESPONDENT.

GERMANTOWN.—The congregation and Sunday-school, at a regular meeting held about two months ago, have determined to hold union services every last Sunday in the month, that is, instead of having regular preaching services the Sunday-school joins with the congregation in worship. A programme is always agreed upon by the pastor and superintendent, who conduct the services as they deem proper. So far it has been found a good plan to create new and earnest efforts and life.—I will also append the programme of our last monthly meeting of the Sabbath-school Association, it may inspire others with new life, and perhaps give them new ideas. The meeting was opened at 8 o'clock. Twenty minutes were spent in prayer and praise service. During the twenty minutes following the business of the association was transacted. Then followed the discussion of the following subjects: 1. Will improving the appearance and attractiveness of the Sunday-school room add to the general interest of the school? 2. What are the best methods to resort to in order to increase the membership and usefulness of the school? 3. How can we best promote spiritual interest among our scholars? 4. What characteristics are required in the life and practice of a successful Sunday-school teacher?

MISSION DEPARTMENT.

For the Mennonite.

FROM OUR MISSION FIELD.

From a private letter written by Missionary Voth, Darlington, Ind. Ter., dated April 28, we take the following:—Yesterday morning the angel of death visited our home, and struck with his unerring, destructive hands one of our scholars, "Edna Big Chief." Edna was 14 yrs. old, she had been in our school about 14 months, and was one of our best girls. She was always obedient and quiet, and we were very sorry to lose her. She was sick in bed for three weeks. During five days we almost hourly expected Edna to die, and during that time almost constantly two of us had to watch at her bed-side. What medical aid, tender care and love could do for her was done. But God wanted her and took her to himself at 7 o'clock yesterday morning. Her father Big Chief, who had threatened to kill himself, should his daughter die but whom we succeeded in quieting and convincing for the better, entered the room a few minutes before she died. I told him his daughter was dying. He went to the bed, kissed her, called her by name, turned then to us and said, with a trembling voice, his heart evidently being filled with anguish and woe:—She is dying, but it is well you have done all you could, but she dies, it is well and sat down. When she was breathing her last we all knelt down and evoked in silent prayer God's mercy upon her soul who was about to stand before the throne of the Son of man.

In the afternoon we buried Edna. Many camp Indians were present. I spoke to them through an interpreter, taking for my text John 13, 7. They listened very attentively, and afterwards Big Chief said to the interpreter, he believed his daughter was in heaven. At the grave our children sang the beautiful hymn:

My heavenly home is bright and fair
No pain no death can enter there.
Its glittering towers the sun outshine,
That heavenly mansion shall be mine.

I'm going home, I'm going home,
I'm going home, to die no more,
To die no more, to die no more,
I'm going home to die no more.

My father's house is built on high,
Far, far above the starry sky,
When from this earthly prison free
That heavenly mansion mine shall be.
I'm going home, &c.

Let others seek a home below
Which flames devour and floods overflow,
Be mine a happier lot to own
A glorious mansion near the throne.
I'm going home, &c.

We all hope that Edna is now in heaven with Jesus. Her knowledge, to be sure,

was very limited. But she knew about heaven, and that only they who have Jesus can go to heaven. To her little was given and Jesus says: "For unto whomsoever much is given, of him shall be much required.

Please, all remember us in your prayers that we would be instruments in bringing some of these lost ones to Jesus.

A LETTER FROM A YOUNG INDIAN.

Darlington, Indian Territory, April 21, 1886.

Mr. H. R. Voth told me that the readers of THE MENNONITE would like to hear from the Indian Territory, and asked me to write to them and tell them about missionary work. I will do so.

Mr. Voth and I went to the Canadian River, one day, to visit our Indians and we had a good talk with them about the truth of God. The first camp we arrived at was "Cut Finger's" sons, (Arapahoe). We gathered some Indians together to talk to them about the Word of God. While we were talking, they began to bow their heads to the ground and to think about it, how strong God is, and how he created the earth, the man, and all things. They also appreciated what we told them about God's Holy Word. Later we went down to visit them again as they told us to come again at any time. We are certainly willing to visit them at any time. I do sincerely hope that the time will soon come when the Red Man will know the only true God. They seemed to believe our teachings from the Word of God. We had a grand time with them in their tepees.

When we got there the second time, we called them together, both men and women, but it seemed funny to them that women too should attend the meeting, as the women do not take part in their councils. They thought we would have a council, as the Indians would call it. They do not know what the preaching is, but I told them that this was not a council, but to tell them about God; how he made all things in this universe. Then they prepared a camp and cleaned it so neatly, and the women came too. So we commenced to speak to them from the Word of God, and they sat very quietly while we were telling them. I often thought while I translated to them the Word of God, that they will soon walk in the light of the Gospel, if they do earnestly confess their sins and bad deeds to God, and walk according to God's Word, and I know they will soon understand God's Word. As we sometimes go round and see the sick people, I see that there is a work for each of us to do; to sow the seed of God's word among this people and to enlighten their souls. I can see that in a few years they will begin to walk in the Bible road which leads to Heaven. I often see them sitting around doing nothing. There is no greater or better work that we can engage in than that of helping persons to do good

and leading them to the truth, by teaching them God's Holy Word. I am glad to have such good opportunity to instruct my people and that we are engaged in the good missionary work among my own people. It is a blessed thought to know that the mission work has been carried on here year after year by the good missionaries, Rev. H. R. Voth and Rev. S. S. Haury. I am continually wishing that something could be done to carry the Gospel to the Red men everywhere, and I am sure the soul of the Indian is as dear to the Lord as the soul of the White man. I wish I could do more, personally, and help in the good work to educate them in the Word of God, and by teaching them to bring them in to the light of the Gospel; but I see no way to fulfil this wish, yet I can do some in starting of my own experience, according to the Lord, as these words sometimes come to my mind, "Work out your own salvation." So I must be working myself too. Not only to the White man this work for the Lord is assigned; to us it is given too. I am always thankful for the good work done by our own missionaries of the Mennonite Church. I am very happy to learn of the kindness of the Mennonite Church. I will try to write a letter next time, as I am willing to tell you something more about the Indians, if it is desired. The way of salvation is made so clear and simple in the language of God's Word. It is a great thing to do such a work for Christ all over the land, where it may, by the work of the Holy Spirit, arrest the attention of the careless and move the ungodly. Please remember us all in your prayers, that we may be kept as God's faithful children unto eternal life.

Very truly yours,

STEPHEN H. WILLIAMSON,
Arapahoe Interpreter.

LET YOUR LIGHT SHINE.

It is not enough that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine. We must so let our light shine that others will see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his stateroom. The great steamer was plowing its way through the sea. Not feeling very well, he was about going to bed, when he heard the cry: "A man overboard." His first thought was to run upon deck and try to help rescue him. But then he thought he might be in the way, and no doubt the sailors would do all they could to save the poor man.

But couldn't he do something? He could at least try. So he took his little lamp, and held it close to the little window, which, on account of its appearance, is called "the bull's eye." Soon he heard the joyful word, "Saved."

The next morning he learned that his

little light, shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sailors just where to throw the rope, and enabled the perishing man to see the rope as it came near him. All the efforts of the sailors would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for that light.

Oh, have you no light which you can hold up at some window, and which may save some soul from perishing in its sins?
—Rev. Dr. Stryker.

According to the recent issue of the *Missionary Review*, the evangelistic churches in the United States support 2,230 missionaries in the foreign field exclusive of the native helpers. Of these the Presbyterian church contain 445, the American board 432, the Methodist Episcopal church north 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but those mentioned lead. The income for all the societies reporting is \$3,420,513, while the entire expenses for the management were \$233,595.62, or less than seven per cent. The fact is also brought out distinctly, that the percentage of church growth by the addition of new members is four or five times greater in the mission than in the home field. The number of native communicants in all these mission churches is 248,070—an increase of 25,173 over the previous year.
—Christian Hour.

A mission festival was held in the Deep Run church on Sunday evening and Monday afternoon and evening, May 2nd and 3rd. Addresses and sermons were delivered by Bros. Grubb, Shelly, Moses and William Gottshall and Van der Smitten. Collections amounting to \$25.50 were taken, for mission purposes among the Indians. We are pleased to learn that the missionary spirit is growing in our church. These missionary meetings are a great help in enlightening and encouraging the people. We want more of them.

A missionary of the American Sunday-school Union writes that in one county in Missouri 140 persons have professed conversion during the past month. From Tennessee a missionary writes of ten churches organized from Sunday-schools established by missionaries of the Union. In Nebraska the interest in religion is increasing every year. In the past three months five churches have been organized from Sunday-schools in three months.

MISSION FUND.

Received for free distribution of the MENNONITE: D. H., 50c.; C. v. d. S., \$1.00; J. D., 50c. Total, \$2.00.

THE MENNONITE is sent to persons designated by donors to amount of \$2.00.

THE SABBATH SCHOOL.

THE FEAST OF TABERNACLES.

In our lesson of 18th mention is made of the feast of Tabernacles, and as the lesson is closely connected with this feast, we will, for the benefit of the teachers, briefly describe it. The feast was one of the three annual great feasts which every Jew was required to attend. It was held from the fifteenth of Tisri to the twenty-second, corresponding to the latter part of our Sept. and first of October. The first and last days being Sabbaths—the latter “the great day of the feast.”

It commemorated in part, the tent-life of Israel in the Wilderness, but was also still more a feast of thanks for the harvest which was now ended even in the orchards and vineyards. Every one lived in booths of living twigs, branches of olive, myrtle, fir, and the like, raised in the open courts of houses, on roofs, and in the streets and open places of the city.

The feast was celebrated in the following manner. All the people cut down branches of palm trees, willow and myrtles, and tied them together with gold and silver cords or with ribands which they carried with them all day, took them into their synagogues, and kept them by them while at prayers. On the other days of the feast they carried them with them into the temple, and walked round the altar with them in their hands, singing Hosanna! i. e. *Save us beneath thee*, the trumpets sounding on all sides.

To this feast St. John seems to refer, Rev. 7. 9. 10, where he represents the saints standing before the throne, with palm branches in their hands, singing, Salvation to God, &c. On the seventh day of the feast, they went seven times round the altar, and this was called Hosanna rabba, the great Hosanna. But the ceremony at which the Jews testified most joy, was that of pouring out the water, which was done on the eighth day of the feast. A priest drew some water out of the pool Siloam, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water, mingled with wine upon it, the people all the while singing with transports of joy, Isa. 12, especially v. 6. *With joy shall ye draw water out of the wells of salvation.* To this part of the ceremony, our Lord appears to allude in the passage of this lesson.

MY MEAT IS TO DO THE WILL OF HIM THAT SENT ME.—In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and not only to them, but to all laborers in his vineyard.—Sunday-school teachers and ministers. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labor and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work. Dear Sunday-school teachers! Ministers of Jesus! imitate your Lord! Souls are perishing for lack of knowledge—God has given you the key of the kingdom, the knowledge of his word—O open unto them the gate of life! They are dropping by thousands into hell! O pluck the brands out of the burning!

ADDRESS TO TEACHERS.—Dear teachers: I hope all of you have a very clear idea of what you are about. I find some ministers have not, therefore I am afraid some teachers have not. Sunday-school work seems to me to be miraculous work, and if you do not work miracles you will work nothing. You must have power of the Holy Ghost with you, or else you and I might as well go forth with a feather in our hands to split a rock as to go forth and try to make those children new creatures by our own power and strength. If the Holy Ghost be not with us, we cannot do anything. We must fail. I congratulate you upon your having to teach the children the Holy Scriptures, because I, poor soul that I am, should break down altogether if I had any other book to be preaching from at any time. It is a perfectly inexhaustible Book. And then, I am sure, I may congratulate you on having to teach the Bible, because there is everything that suits every boy in your class, and every girl. If I never go beyond this Book I shall find a weapon to get at any man. It is wonderful how texts of Scripture do hit people; they seem to go with such force and power, much more than the utterances of genius or the finest lines of the poet. C. H. SERNODON.

THE SWEEP'S PRAYER.

A teacher, knowing that all the boys in his class were employed during the week, feared that the duty of prayer was sometimes neglected. He insisted one Sabbath on the importance of prayer. At the close he asked a little boy who led a very uncomfortable life in the employ of a master sweep,—

“And do you ever pray?”

“Oh, yes, sir.”

“And when do you pray? You go out early in the morning, do you not?”

“Yes, sir, and we hardly are awake when we leave the house. I think about God, but I cannot say that I pray then.”

“When, then?”

“You see, sir, that our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray.”

“And what do you say?”

“Ah very little. I know no grand words with which to speak to God. Most frequently I only repeat a little verse I have learned at school.”

“What is that?”

“The scholar repeated with fervor, “God be merciful to me a sinner.”—*Sol.*

INTERNATIONAL S. SCHOOL LESSONS.

1886 Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 11. June 13th.

JESUS THE CHRIST.—John 7, 37—52.

GOLDEN TEXT:—Thou art the Christ the Son of the living God.—Matt 16, 16.

The summer following the incidents of the last lesson and the closing events of chap. 6, Jesus remained in the limits of Galilee teaching and working miracles, and instructing his disciples concerning his kingdom; for the time was approaching when he would be taken away from them. The events of this summer's work in Galilee are passed over by John, but recorded by Matthew chap. 15—18, Mark, chap. 7—9 and Luke chap. 9—10. As October and winter the great feast of Tabernacles drew on, he prepared to take his final leave of Galilee, and privately went up to Jerusalem to the feast. At Jerusalem he found his enemies no less bitter, but he hesitated not to raise his voice in their very midst within the temple courts.

LESSON OUTLINE:—I. *Jesus' earnest invitation*, v. 37—39. II. *The Division of the People*, v. 40—44. III. *The Report of the Officers*, v. 45—52.

I. *Jesus' earnest invitation*. On the last—the eighth, which was also the great day of the feast, while Jesus was looking on the ceremonies, and seeing the people, headed by the priest dipping water from the pool of Siloam and pouring it on the altar, cried out publicly to the people, “If any man thirst let him come unto me and drink,” v. 37. As this ceremony pointed out the gracious influences of the Holy Spirit, our Lord, who was the fountain whence the same was to proceed, invited the people to himself.

This invitation is an earnest appeal: 1. *Jesus stood in the sight of his very opposers, crying contrary to the general jubulations of the congregation.* 2. *He cried that he might be heard by all.* This invitation was to the thirsty. Thirst is an extremely painful and even fatal sensation it not removed. This clearly exhibits the state of sinners. They are in a needy, wretched condition; sin, like a fever is burning up the soul. Hence when they come to a knowledge of their sins they go up and down saying, “who will show us any good?” This wilderness word yields no pure, refreshing stream, no living waters to the thirsty soul. This is an encouraging invitation, “Let him come unto me,” as the source of all blessing and the foundation of life, “and drink;” actual personal application to the soul, of the fullness of Christ's benefits and blessings. The invitation is accompanied with a gracious promise. To come to Jesus is to believe in him as the Christ, to receive him, to build up on him as the Scriptures tell us of him. Those who thus accept Jesus shall be so filled with that Holy Spirit, that God will, through them send rivers

of blessings and divine influences upon others. A true converted heart will sing:

What shall I render to my God
For all His mercy's store?
I'll take the gifts he hath bestowed,
And humbly ask for more.

Oh! then he tells to sinners round, what a dear Savior he has found.

II. *The Division of the People*. Instead of a general acceptance of this invitation, we find that the people were greatly divided by the words of Christ, as to who he was. Many were at once willing to accept Jesus as the *Prophet*, spoken of by Moses, Deut. 18, 15, which they improperly distinguished from the Messiah. Others believed indeed that he was the Christ, but then to think of Christ as a Galilean; while the Scripture has said, he cometh of the seed of David and the town of Bethlehem! Others again would have taken and destroyed him but their being divided in opinion, was the cause, under God, why his life was at that time preserved. How true the words of the prophet: Ps. 76, 10, “The wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”

III. *The Report of the Officers*. While Jesus was thus speaking and teaching, the Chief Priest and Pharisees sent officers to take him, and bring him before the Sanhedrim. Though these officers may have followed him several days seeking for a proper opportunity to seize him and fix on him a charge of sedition, they returned with a grand truth for which, no doubt, they expected commendation. They heard, they felt that no man ever spoke, with so much grace, power, majesty and eloquence. They had never heard a discourse so affecting and persuasive. “Never man spake like this man.” So Jesus still speaks. He speaks pardon, holiness, salvation to all who have ears to hear. This report of the officers raised an anxious inquiry in the Sanhedrim whether the rulers were also accepting him. Nicodemus, who was a secret friend of Jesus and still a member of the council, opposed the plan of having Jesus hastily arrested and tried, as the law required, that a man be heard and given an opportunity to defend himself.

Truths and references to clinch them.

1. We should proclaim the Gospel in the assemblies of the people, v. 37. Ref.: Acts 5, 20.
2. The believer is entirely dependent upon the Holy Ghost, v. 39. Ref.: 1 Cor., 12, 3; Rom. 8, 28.

3. We may have a high and true conception of Christ, but yet not a saving knowledge of him, v. 40. Ref.: John 6, 66.

4. We may expect that the faithful preaching of the Gospel will stir up and divide, v. 43. Ref.: Matt. 10, 34.

Lesson 12. June 20th.

JESUS AND ABRAHAM.—John 8, 31—38, 44—59.

GOLDEN TEXT:—Your father Abraham rejoiced to see my day; and saw it, and was glad.—John 8, 56.

The interview between Jesus and the Jews, recorded in this lesson took place in the temple shortly after the events recorded in the last lesson. Jesus had now well-nigh completed the work of his ministry; in a few months the time would come to surrender himself to his enemies, and he no longer avoided making himself known in their midst. From v. 2, this chap., we learn that a large concourse of people had assembled in the temple to hear him of which many upon hearing the earnest yet kind teaching, believed on him, v. 30.

LESSON OUTLINE.—I. *Freedom from Sin*, v. 31—36. II. *Unbelief of the Jews*, v. 37—44. III. *Jesus Wrongfully Accused*, v. 45—52. IV. *Greater than Abraham*, v. 53—59.

I. *Freedom from Sin*. It appears that there were some, who, impressed with the teaching of Christ gladly received the Word. But Christ not satisfied with only sudden impressions, with seed sown on stony ground, endeavored to induce and influence them to become his true disciples, by telling them that if they would continue permanently in the same mind; acknowledging him as the Messiah, and carry out his instructions in their hearts and lives, they would be his disciples, v. 31. They would then know the truth and be made free. Have an experience of the truth in the heart, and be made free from the bondage of sin, v. 32. Hearing about being made free, they were indignant, that it should be insinuated that they were in bondage. Free! What do you mean? said some of those standing by. We are the descendants of Abraham—God's chosen people, we have never been in bondage. What do you mean? They appear to have had forgotten the episodes of Egypt and Babylon. It was an offense punishable with excommunication for one Jew to call another a slave, and part of their morning prayer ran thus:—"Blessed be the Lord our God, King of the Universe, who has made made me a free man." But Jesus tells them with all earnestness that every one who commits sin is under the power of sin—a slave to a master. They were slaves, not sons in the great household of God. In the eyes of a Savior all mankind, Jews and Gentiles, are naturally the slaves of sin, and must be made free by the son, upon which they become sons and heirs of God.

II. *Unbelief of the Jews*. I know, says Jesus, you are descendants from Abraham but it is only in a bodily sense. If you were his spiritual sons, you would believe in me, but now, in spite of your passing belief, I see you have turned against me, and seek to kill me. In this you follow your father, the devil, who was a murderer from the beginning. The people understanding that Jesus spoke of spiritual childhood, lay claim to be sons of God. This claim is refuted by their actions, as they would destroy him who came from God. And since they could not prove any falsehood against him, Christ desired to know why they would not believe him. The conclusive proof that they were not of God, was that they would not hear God's words.

III. *Jesus Wrongfully Accused*. As a retort to Christ's charge against the Jews, they now accused him of being possessed of an evil spirit through the power of which he had worked his

miracles. But Jesus through his life of obedience was honoring and seeking the glory of his father, and as he had come to suffer, such language was not strange, and he cared nothing for their approval or praise. There is one, my Father, he says, who cares for my honor and will judge those who condemn me. The offer he made of eternal life, v. 51, was regarded by the Jews as still further evidence of his madness. Abraham had long since died, and they would not acknowledge that Jesus was greater than he.

IV. *Jesus greater than Abraham*. The Jews again taking a natural view of a spiritual declaration, were again thrown into a state of curiosity. Art thou greater? Whom makest thou thyself? Hast thou seen Abraham? are questions that now trouble them. Christ is greater than Abraham, for he is the great I AM, v. 58. He was the one whom many prophets and kings desired to see and have not seen, and yet whose day Abraham rejoiced to see, v. 56. He had seen Abraham for he was before Abraham, v. 58. The Jews now understanding his plain language and considering it blasphemous, attempted to put him to death.

Truths and references to clinch them:

1. We should guard against being merely superficial Christians, v. 31. Ref: Matt. 7, 21.
2. God's word is our counsel and protection against sin, v. 32. Ref: Ps. 119, 11.
3. How ignorant the natural man is of his real condition, v. 33. Ref: 1 Rom. 1, 22.
4. A holy life is the best argument for one's doctrine, v. 46. Ref: 1 Pet. 2, 15.
5. If we profess Christ we should obey him, v. 55. Ref: 1 John 2, 6.

Lesson 13. June 27th.

REVIEW.—Twelve lessons in the Life of our Savior.

TOPIC.—Jesus the Savior of Man.

GOLDEN TEXT:—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3, 16.

We had, in the last three months twelve lessons from the life of our Savior as recorded by one of his disciples and apostles—John. In order to properly review these lessons we call to mind a verse from the 4th lesson, and choose it for our golden text, hoping with this to impress upon the minds of teachers and scholars the great truths of these lessons.

Lesson 1st. God was in the beginning and with him was the Word. By the word he created all things that were created. In the fulfillment of time, when a Savior became necessary, God gave that Word, to be made flesh, and dwelt among us. G. Text. And the Son of God was the Son of Man. Why? "God so loved the world."

Lesson 2nd. In order that God's purpose might be made available to man, his Son is pointed out as the Lamb of God, bearing the sins of the world. And as he was found by some, they were convinced that He was the promised Savior and thenceforth followed him,

Why? "They should not perish but have everlasting life."

Lesson 3rd. That Jesus might manifest his glory and confirm the belief of his followers, as well as Christians; the institution of wedlock he was present at a marriage feast and wrought a great miracle. Why? "God so loved the world."

Lesson 4th. But in order that man might be benefited by God's grand design, he must be changed, an entirely new man must be formed. Man must be regenerated. And though this new birth is as little understood as the movement of the wind, the effects of it can be seen and felt, and is produced by looking up to the up-lifted Son of Man, in faith. Why? "Whosoever believeth in him shall not perish."

Lesson 5th. But not alone for the Jews is God's gift designed. So while Christ journeyed from place to place he also came to Samaria, a distinct country, with distinct people from Judea at this time, and dispenses the water of life at Jacob's well to a woman of the hated Samaritans. Why? "God so loved the World."

Lesson 6th. "Is not this the Christ?" from the woman of Samaria, together with the invitation to come and see, brought out many of the Samaritans to Jesus. They believed, not alone because others testified of him but because they knew that, "He is the Christ the Savior of the World."—"whosoever believeth."

Lesson 7th. We are taught in this lesson that not alone mechanical faith, or a faith substantiated by visible sign and wonders is required but a faith that, after committing our wants to Christ, we can go our way trusting in his Word: "Whosoever believeth."

Lesson 8th. In this lesson, as in the last, Christ manifests himself as a physician of the body. To the impotent man he says, "Wilt thou be made whole?" He expresses his desire to save. So he says to those who are, and even for many years have helplessly lain at the spiritual Bethesda—house of mercy. Why? "They should not perish."

Lesson 9th. But Christ not only cares for the sick and dying, he also feeds the healthy with multiplied bread. He calmly walks the waves of world's troubles, to be with his own and stills the storms of trials and temptations, that they, "should not perish."

Lesson 10th. But how many are sharing the daily bounties and know not, nor care, who bestows them. They labor only for the meat which perisheth, and are in danger to perish with the meat. They forget to ask for the Bread of Life, of which we must eat in order to, "have everlasting life."

Lesson 11th. Jesus on a certain occasion asked his disciples, "Whom do men say that I the Son of Man am?" In this lesson we see what men, after hearing Christ's invitation to the water of Life, thought of him. But since they refused to come, and out of hatred sought to destroy him, they arrived at no conclusion as to who he was, knew however, that never man spake like this man. Why? He was the only begotten Son of God.

Lesson 12th. In order to be made free from the perishing condition in which sin has placed us, we must believe, follow and continue in Christ's Word. For he who was in the begin-

ning was before Abraham, the great I AM. He has power to say: "Verily, Verily, I say unto you, if a man keep my saying he shall never see death." v. 51. For God so loved the world that whosoever believeth in him should not perish, but have everlasting life.

1886. Third Quarter.

Lesson 1. July 4th.

JESUS AND THE BLIND MAN:—John 9, 1—17.

GOLDEN TEXT:—One thing I know, that whereas I was blind now I see.—John 9, 25.

After the outbreak of murderous fanaticism in the temple, chap. 8, v. 59, Jesus withdrew from Jerusalem and found a home in the bosom of a village family in Bethany, on the East side of the Mount of Olives. Intervening incidents, Luke 10, from v. 17 and 11 to v. 13. After a few weeks the murderous attempt from which Jesus had fled became a thing of the past, and he once more ventured into Jerusalem and even into the temple. Passing the spacious porches of the temple one day, followed by a number of his disciples he noticed among the infirm and afflicted people, a man blind from his birth.

LESSON OUTLINE:—I. *Giving sight to the Blind*, v. 1—7. II. *Testimony of previous condition*, v. 8—12. III. *Testimony for the Master*, v. 13—17.

I. *Giving sight to the Blind*. No matter what the cause of the blindness of this man may have been, he was blind, and his blindness shall, now, Jesus means to say, become the instrument of salvation to his soul, edification to others, and for the glory of the great "Light of the world" that is now among men working the works of Him who has sent me, as the night is drawing nigh when my work, in the flesh, shall cease. Christ with spiteful and clay anointed the eyes of the blind man and sent him to wash, after which he returned seeing. The whole world is in darkness and had not Christ, the Light of the world, appeared, we would have had no alternate but continue in darkness. But as his work while on earth was to do God's will—relieve the anxious sufferers, he thereby manifested his willingness to relieve from spiritual ailments. By applying clay to the eyes of the blind, he has made us to see that the application of his body made of clay is necessary for spiritual sight.

(Concluded on last page.)

How blessed is this work of training immortal souls to be made meet to be partakers of the inheritance of the saints in light. Such is the nature and purpose of the work of every teacher in the Sunday-school.

In teaching, it should be borne in mind that often the shorter the talk, the more there is really said; that is, a talk with a point is much more effective than a long, rambling harangue.

II. *Testimony of previous condition.* Full of childish delight at the new amazing sense, the man must have attracted attention. He was well known in the city as a beggar, blind from his birth, but the opening of his eyes wrought such a change in his appearance that he was barely recognized. Some one thought that he was only one favoring the blind beggar. His own testimony is required, which, it appears, he is not ashamed to give—"I am he." But how is your miserable condition so soon changed, "how were thine eyes opened?" The man then rehearsed the process of opening his eyes, but could give no account of the whereabouts of the one who performed the wonder. When a man once receives spiritual sight, his conduct, his life, his acts, his conversation and in many instances his appearance is entirely changed. He is a new man. His companions that knew him before will know him no more. And though he may not be gifted to enter into a detailed description of the great change wrought in him, he can say "one thing I know, that, whereas I was blind, now I see."

III. *Testimony for the Master.* The simple testimony of his previous condition and the change now wrought, was however not enough. God willed that he should further testify. As he had sight he must speak a word, though weak it may be, for the great Healer. He is brought before the dignitaries of the Law and Temple and required to repeat the story of his cure. The change in the man could not be denied, but the character of Jesus might, at least be discredited for it appeared that he had dared, in the eyes of the Jews, to break the Sabbath. "This man is not of God," said some of the Council, "because he keepeth not the Sabbath day." But the others said how could a man that is a sinner, that does wrong, work such a miracle. So the Council was hopelessly divided, and at last, like Orientals, resorted to get the opinion of the man himself. "Hets a prophet," was the response. This simple testimony for the Master was probably all that this man was able to give, at least we find it was given without fear and grudging. No matter to him what the Council may think of him one thing he knew: whereas he was blind, he now saw, and he who wrought the change was more than a man. No concern to the Christian what the wicked world may think of him, or of his Master, they can not deny that a change has been wrought, and he must himself have experienced it; if this is the case then he can bear testimony, yea, he will testify that he who wrought it is no mere man, but a prophet sent from God—a Savior.

MARRIAGES.

BARR—ROBERTS.—On May 12th, in West Swamp Mennonite Church, by A. B. Shelly, Brother John B. Barr from New York, and Sister Jennie Roberts from Milford Square, Pa.

DEATHS.

SHELLY.—On May 8th, in Milford, Levi S. Shelly, aged 67 yrs., 1 mo. and 6 days. Interment at West Swamp Mennonite Church. J. S. Moyer spoke at the house and A. B. Shelly in the church.

ROCKWOOD.—On April 16th, 1886, at Milwaukee, Wis., Kate A. Rockwood, nee Greig, aged 36 yrs., 2 mo. and 2 days. Interment at Keeler's Church on April 21; services by W. S. Gottschall, English and Moses H. Gottschall German.

ECKERT.—On May 9th, 1886, in Philadelphia, from the effects of being crushed between two cars, John J. Eckert, aged 29 years. Funeral services by N. B. Grubb.

KRAFT.—In Philadelphia, on April 20th, 1886, Julian, wife of Henry Kraft, aged 45 years. Funeral services on the evening of April 23, by N. B. Grubb.

REEDER.—In Philadelphia, on April 24th, 1886, Harry, only son of Wm. and Mary Reeder, aged 8 yrs., 9 mo. and 19 days. Funeral services were held in First Mennonite Church, on the evening of the 27, by Rev. Dr. Klopp and N. B. Grubb. Interment at the Line Lexington Mennonite Church on the following day, upon which occasion Christ. Alebach spoke German and N. B. Grubb English. Little Harry, since he was three years old, was a faithful scholar in our Sunday-school. The Sunday before his death he was in his class little thinking that the next Sabbath he would be cold in death. The Lord has called him so early to have him live next to himself.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise should bloom

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MENNONITE.

VOL. I.

PHILADELPHIA, PA., JULY, 1886.

NO. 10.

For other foundation can no man lay
than that is laid, which is Jesus Christ.—
1 Cor. 3, 11.

READY TO SAVE.

The Savior is calling thy poor, needy soul,
To drink of the water of life.

So tenderly saying, "Wilt thou be made
[whole,
And cease from rebellion and strife?"

Now, Jesus of Nazareth passes this way,
He looks with compassion on thee.

Oh! wilt thou in hardness of heart turn
[away,
Nor yet from thy bondage be free?

The Savior who bore all thy sins and thy
[shame,
And gave up His life for the lost.

Now offers to all who will trust in His
[name,
Salvation—though priceless the cost.

The King in His beauty thine eyes shall
[behold,

If earnestly seeking to-day,
Thou criest, "Have mercy!" like that one

Whose blindness was taken away. [of old

"My Jesus! my Savior! my brother! my
[King!"

Does thy heart in new gladness now cry?
One more sinner saved: then the angel

While we join the blest anthem on high.
[choirs sing,
—Abbie Mills.

THE NEW LIFE.

Christian duties are the fruits of Christian doctrines. The Bible is not a book of rules and recipes for living, but one of great principles. True living is the fruit of genuine knowledge. We are first to be good, then to do good, and we shall reap if we faint not. Sanctification is a supernatural work, begun in the new birth. It is progressive from the new birth until we are crowned. The seed of the Word in the heart develops into a tree of life. The leaf of the profession is green, and our fruitage is thirty, sixty, or a hundred-fold.

Conversion is only the starting point in religion. Thence we press on to many battles and the victors of faith. Our religious life should not be by fits and starts, but a steady, spiritual growth in grace and knowledge. Plant and animal life are pro-

gressive. Christian living is not chiefly a road of external duties. It is rather a secret power, an unfolding life, a stream proceeding from the throne of God, a heart out of which flows, like an artesian well, the waters of life.

The Christian life is a spontaneous one, filled with light, love, and duty. Pleasing God is not a forced life, but a delight to do or endure his will. Like wholesome eating, talking, studying and laboring, it is spontaneous and joyful. It is a delight to reverence and obey the living Father and Friend of us all.

True religion is a permanent principle of life, free in its exercises and onward in its nature. It is to know, love and follow Christ. Enoch had this testimony that he pleased God. Beloved Paul says: "Be ye therefore followers of God as dear children." As the child imitates its parents, so should all seek to be like our Father in heaven.

All life is on-going, as seed-time tends to harvest. The nature of grace is to go on to perfection, as morn to noon, or flower to the fruit. The exuberant joy of the lamb settles into the dignity and peace of the grown sheep. Lambs gambol upon the meadow banks, while the older members of the flock rest upon the highland. So youthful converts are more joyful, and older disciples more restful. Both may be filled with faith, hope, and love.

The evidences of a Christian growth in grace are an increase of faith, hope, love, purpose, principle, and good works. We must produce the nine fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance or self-control. Believers are known by their fruits. Obedience is better than sacrifice. They should have the witness of the Word, the Spirit, and a devoted life. Likeness to Christ is the ideal life. The real life is striving to reach the ideal one. The body is a sacred vessel, the temple of the Holy Ghost, consecrated and hallowed to the service of its Maker and Redeemer. All the faculties of the mind, such as memory, conscience, and imagination, should reach, by culture and service, the highest moral excellence. The new life, and the only true life, finds its highest expression in supreme love to God, and equal love to men. Love is the fulfilling of the law. To this end, right living and self-denial are indispensable duties. It is not the striving for mere manhood, but rather Christ-likeness. The Bible is our standard, and Jesus Christ is our example. —Observer.

For the Mennonite.

THE CHINESE.

Last Sunday morning there was presented in the "Church of the Strangers," of which Rev. Dr. Deems is pastor, an unusual spectacle. It was the communion season in that church; a season which occurs on the first Sunday in each month. Admission into the church may be had by letters dismissory from any other Protestant church, or by "Confession of faith," by which phrase is meant verbal assent to the several propositions of the Apostles' Creed so-called, a formula of faith substantially agreed upon by all the evangelical churches. Upon the occasion aforesaid thirteen candidates presented themselves for admission. Some coming from the Congregational church, others from the Baptist, Methodist, etc.; several came on confession, one of which was a Chinaman. He stood in the midst of the company, a lady on each side of him, the Pastor of the church and the spiritual officers before him, and an immense congregation standing behind him to second the welcome which preacher and officers extended to those who took shelter in the bosom of the church. This Chinese gentleman is the first one of his race that ever joined the church of the Strangers, although the church has for several years had in its chapel a Chinese Sunday-school with a membership of some fifty scholars.

This is a single illustration of what is going on among Christian churches in New York in behalf of the Chinese. Everywhere schools are springing up, mostly taught by women, who seem in this instance to have more tact and wield greater influence than men. There is also a "Chinese Sunday-school Union," which has for its object the unification and simplification of Chinese missionary effort, and which is a sort of Chinese Christian headquarters, where their interests, Spiritual and temporal, are guarded by competent agents. China is at our doors; and here at last the scales of prejudice are falling from the eyes of Christianity, and the church is opening its doors and asking the long-despised Chinaman to come in.

But while this is true of the East, what has been going on in the West? This, according to *The Rock Springs Independent*, a paper published on the spot and hostile to the Chinese:

On September 2, last a horrible massacre occurred. "It was finally decided that John must go." "Without offering any resistance, the Chinamen snatched what over they could lay hands on, and started on the run. Some were barcheaded and bare-footed. They fled like a flock of frightened sheep." "All the stores were closed, and men, women and children were out watching the hurried exit of John Chinaman, and every one seemed glad to see them on the wing. Very soon eight or ten of the largest of the houses were in flames."

"A look around the scenes of the previous day's work revealed some terrible sights on Thursday morning. In the smoking cellar of one Chinese house, the blackened bodies of three Chinamen were seen. Three others were in the cellar of another, and four bodies were found near by." Altogether sixteen deaths by flame or by rifle are reported by this hostile authority, the actual number being of course unknown, but probably larger than the number given.

And what did the authorities do to punish the perpetrators of this horrible crime? Not one thing! The coroner's jury returned a verdict that the Chinamen had been burned and shot by parties unknown to the jury!

When the Chinese minister came to the State Department at Washington and asked a modest indemnity for this savage outrage upon an inoffending people whose protection we have guaranteed by treaty, what did Mr. Bayard say to him? "There was no official representative of America connected with that massacre, and there was no official representative of China massacred." Or in language better understood: The Chinaman has no votes and therefore no rights that we are bound to respect.

This was too much for the Christian chivalry of New York. Two indignation meetings were recently held, one at Steinway Hall, another at Chickering Hall, protesting against the outrages and memorializing Congress to protect the Chinamen and vindicate the honor of our Christian nation.

J. S. TAYLOR.

New York, May 3, 1886.

What a man sows, that, and nothing else shall he reap. The one thing to do with wild oats is to put them carefully into the hottest part of the fire and get them burned to dust, every seed of them. If you sow them, no matter in what ground, up they will come with long tough roots and luxuriant stalks and leaves, as sure as there is a sun in the heaven, a crop which it makes one's heart cold to think of. You, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day!

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things,—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

Puffed-up knowledge is proud that he has learned something, while wisdom is humble that he knows how to behave himself.

IDLE CAPITAL.

"What strikes me about your Christians," said a shrewd man of business the other day, "is that you keep so much idle capital. When I invest in railroads or bank stocks or what not I look for returns in proportion to my investments. Your churches invest only in human lives, and having secured your church member you let him alone. If he works for the church or for the cause of religion, which is the same thing, well and good; but if he does nothing at all to increase the efficiency of your work, nothing happens; he is like a piece of money left in a vault to rust."

"You overlook the fact," said L., "that the first return we seek for is in the individual character. The man that you may be counting as idle capital may be growing rich in grace and in heavenly wisdom."

"Never believe it," answered my friend. "The tree that grows downward at the roots grows upward too, and sooner or later spreads abroad its branches in the sight of men. Depend upon it, you will not see the kingdom coming until each private in your salvation army is at his post, straining every nerve to win the fight. What army can be victorious while half its members are stragglers?"

Christians, a bugle call is needed, a call to arms! But it is still more needful that each one among us should look well to his own ways to see whether or not he belongs to the stragglers.

THE YOUNG IN THE CHURCH.

There are many that would make a confession and connect themselves with the church of God but they are afraid that some one might scoff, or they are afraid they might lose a companion. Are the companions of this world worth more than he who suffered on the cross? Weigh this well.

If connecting yourself with the church of God will make your friends and companions despise and leave you, let them go. It is well for thee; for you have made fellowship with a better friend; one that is able to carry you through every trial and affliction.

The pleasures of this world are deceiving. They are leading away from the paths of righteousness. If we resist our earnest convictions we are constantly opening the gate for Satan to step in. The poet says:

Satan with malicious art,

Watches each unguarded part.

Let us then not be deceived by the scoffs of the world, but let us do our part and God will do his part.

Dear reader, if you have not made a confession, do it at the earliest opportunity and do it to honor God the Creator of all and not for worldly honors.

Life is too short to be trifled with. The hour of death is drawing near and if the

righteous scarcely be saved, where will the ungodly and the sinners be.

May all humanity connect itself with the church militant on earth and when life is past enter the church Triumphant in Heaven.

J. B. B.
Shiprock, Pa.

TWO SIDES.

As regards the matters of religion there are two sides, and but two. There are the Lord's side and the devil's side; and all belong to one or the other. There are no neutrals. Those who are not for God are against him. Though they may take no open stand of hostility, they are at heart on the side of Satan. The day makes haste when it will be made manifest where each one stands. A separation will be made, and each one will be placed just where he belongs.

All ought to be on the Lord's side. It is the side of righteousness and truth. The Lord is right and Satan is wrong, and all the side with Satan are wrong. They take a stand against a God of infinite wisdom and goodness, and a God to whom they are under infinite obligations. He is rightly Lord and King, and to him all shall render willing obedience. It should be the language of every heart, "The Lord reigneth, let the earth rejoice; let the multitudes of the isles be glad thereof."

The Lord's side will ultimately triumph. There is a conflict now. "The kings of the earth set themselves, and the rulers take council together against the Lord and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us." But the time hastens when the conflict shall end. Satan and his hosts shall be utterly and forever overthrown.

During the probationary day there is opportunity for them that are on the side of Satan to abandon that side and to come over to the side of the Lord. Let them cease the controversy, lay down their weapons of rebellion, acknowledge their wrong, and for the sake of the great Mediator they shall be freely pardoned and be welcomed and treated as loyal subjects. But this they cannot do too soon. If they shall hold out as rebels to the end, they will be treated as rebels. They shall meet the doom of rebels. The wrath of God shall abide upon them.

H. S. in Messenger.

There be not two sundry ways to heaven; but there are (I doubt not) in the latitudes of sovereignty, hundreds of various dispensations of God in the same way. Jerusalem is a great city, and hath twelve ports and angles and sides to enter at; but Christ is the one only Way; he keeps in all and brings in all; he keeps in angels that they never come out; he brings in his many children to glory."

THE MENNONITE.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives,"

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

"AND A LITTLE CHILD SHALL
LEAD THEM."

BY SARAH E. EASTMAN.

I was feeling sick and tired,
And my heart was full of gloom;
E'en the merry shouts of laughter
From the children in their room

Made me nervous and impatient;
So I quickly crossed the floor,
And I glanced in for a moment
Ere I closed the open door.

There I only saw disorder,
Scattered playthings everywhere,
And it seemed that I had trials
More than I could ably bear;

But my little daughter spied me,
And her face, with love aglow,
Shouted, as she clasped me tightly,
"Mamma dear, I love you so!"

Then the gloomy shadows vanished,
Gone was every petty care,
As my little daughter led me
From the cloud land of despair.

In the evening we together
Gathered up each scattered toy,
While I hummed soft chords of music
To express my inward joy,

Then I sent up sweet thanksgivings
For the blessings God had given,
Wondering how, without the children,
Joy would be complete in heaven.

For the Mennonite.

A MISTAKE.—In my last contribution I wrote about the nature of excuses and this time I shall write what experience has taught me about one great mistake that our people are making. That great mistake arises from indifference to their church. We are having so many people that care so little where their children are and don't even think of bringing them in as members of the church where they belong, they do not talk to them about anything else but making money and their whole aim is to make them great men and great women in the world; they are not very indifferent as to how the preacher should be, how faithful he should work and what kind of a character he should be, but they care very little with what his labors are crowned. Many say, I don't care where my children go, or, take your choice of denominations, and some are even helping them over to some other denomination where things look a little more stylish, and still others say, we ought to let them go until they feel it them-

selves that they ought to join a church. Such is the language of parents in our congregation and I know others are afflicted with a similar disease. One reason for such indifference toward the church may probably arise from the fact that their own religion was gotten too cheap, and that the church is too cheap, and that cheap things are not valued very highly by their owners. Another reason is the neglect of a parents christian duty. We started a catechetical class of seven, but if they were all here that ought to be here and that could be here, there would be no less than twenty-five and in the majority of the cases it is the fault of the parents. Parents, bring your children up for your own church and bring them along to church and let them know that you have a respect for your church. W. S. GOTTSCHALL.

WHOM TO MARRY.—The right kind of working girl makes a better wife for a workman than a rich girl would. She is better adapted to him. The great majority of the rich and well-to-do men started out in life with wives poor like themselves. They pulled together and made common sacrifices, the wife contributing as much to the success achieved as the husband. It was, indeed, because they were married and because they had such wives, that they won success. Two are better than one, especially where both are good. The workman who is married to a good wife devoted to his interests and ready to share his toils as well as his joys—who is strengthened by carrying the responsibilities of the family, gets along in the vast majority of cases better than his old bachelor comrades. He is a better human being, at any rate. He marries the girl of his choice, dowerless as to money, and husband and wife together fight the battle of life, both stronger for their union.—Sel.

MAMMA, ARE YOU A CHRISTIAN?

An influential lady, the wife of a promising lawyer in C—, who had been under deep conviction for several days, gave the following account at our prayer-meeting of her conversion:

Last evening my little girl came to me and said, "Mamma, are you a Christian?"

"No, Fanny, I am not."
She turned and went away, and as she walked off, I heard her say: "Well, if mamma isn't a Christian, I don't want to be one." And I tell you my dear friends, it went right to my heart, and then and there I gave myself up to Christ.

In the language of that little child, "Mamma, are you a Christian?"—*Words of Life.*

Rowland Hill, calmly observing a boy amusing himself on a rocking-horse, remarked: "Like some Christians; motion enough, but no progress."

HOUSEHOLD RULES FOR A CHRISTIAN FAMILY.

Be not conformed to this world. Rom. 12, 2.
Be ye followers of God as dear children. Eph. 5, 1.
Be ye sober and watch unto prayer. 1 Peter 4, 7.
Be kindly affectioned one to another. Rom 12, 10
Be content with such things as ye have. Heb. 13, 5.
Be ye doers of the Word and not hearers only. James 1, 22.
Be ye of one mind, live in peace. 2 Cor. 13, 11.
Be patient toward all men. 1 Thess. 5, 14.
Be clothed with humility. 1 Peter 5, 5.
Be pitiful, be courteous. 1 Peter 3, 8.
Be glad in the Lord and rejoice. Psalm 32, 11.
Be ye ready for the Son of Man cometh. Luke 12, 40.

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is, *unexpectedly*. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore, be ye also ready; for, in such an hour as ye think not, the Son of man cometh."

"Behold, I come as a thief,"—that is, to find men *unprepared*. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

"Behold, I come as a thief,"—that is, *suddenly*. "For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be."

Solemn, awful, startling words! without terror, indeed, to those who know and love the Lord Jesus Christ as their Saviour and their Friend—"Whose they are, and whom they serve,"—but full of terror to those who know Him not, and love Him not.

Yes, there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual; or some night, when people are asleep in their beds, or awake for deeds of darkness; suddenly, in a moment, in the twinkling of an eye, the heavens will open, a light brighter than the sun will make the noontide look pale, or break in upon the darkness of night, and "then shall they see the Son of man coming in the clouds of heaven, with power and great glory." Then what shall sinners do, when the angel's trumpet-blast shall resound through earth and heaven. They have trifled too long, and now it is *too late*,—all is lost for ever and ever!

SPEAK FOR CHRIST.

Speak for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down a half-dozen times, try again; you shall find your talents increase. It is wonderful how these breakdowns do more good than one keeping on. Just deliver your soul of what is in it. Get your heart red-hot, and then, like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for the refinement of eloquence, but speak what you do know; show them your Saviour's wounds; bid his sorrow speak to them, and it shall be marvelous how your stammering tongue shall be all the better an instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to naught things that are."—*Spurgeon.*

NO SMOKER NEED APPLY.

I was sitting in the office of a mechanic, not long since, when a lad of about sixteen entered, with a cigar in his mouth. He said to the gentleman:

"I would like to get a situation in your shop, to learn the trade, sir."

"I might give you a place, but you carry a bad recommendation in your mouth," said the gentleman.

"I didn't think it any harm to smoke, sir; nearly everybody smokes now."

"I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars you will be above working as an apprentice; and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."—*Children's Paper.*

If you set out in life to keep your children's body clean, healthy and comfortably clothed, their hearts pure and their minds trained for the work in life, whatever that may be, your strength will not give out. But if you propose to dress them aesthetically or fashionably, to fill your house with bric-a-brac, to relieve your friends in your halls or brilliant little dinners, to attain this or that social success—no strength has has ever been promised you for any such work.

Do you object to any part of God's "perfect law of liberty"? What on earth is the good of objecting? God made every part, and you may stand and object until you go down into your grave, and the law will still be perfect. God can do with His own as He pleases, and your objection will never turn Him from His purpose.

FOR THE CHILDREN.

THE TEENS—A TALK WITH BOYS AND GIRLS.

BY JAMES M. LUDLOW.

What do you think is the most important time of life? Boys will probably answer, when we go to business, or to college. Girls will say, When we go out into society, or get married. But I think it is when you are going into your teens.

I know that it does not seem so to most people, for boys and girls are more unnoticed at that age than at any other. You are not so interesting just now as you have been, or will be. Your time of blossoms has gone; but your fruit time has not come.

The Jews regarded this age as the turning-point in life. Until the boy had passed twelve, he was called a child; after that, a man. He must then learn his trade, put on the phylacteries, begin to study the Talmud or holy books, be called to account for breaking any of the laws of worship, take the name of Ben Hattorah, or son of the law, and go up to the great feast at Jerusalem, which was about equivalent to joining the Church.

Now those old Jews were wise in making so much of the time of going into the teens. A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. A great writer, who has had much to do with educating boys, says: "The later life of a man is much more like what he was at school than what he was at college."

A Swedish boy, a tough little knot, fell out of the window, and was severely hurt; but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did; for he became the famous General Baus.

A woman fell off a dock in Italy. She was fat and frightened. "No one of a crowd of men dared jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. That boy was Garibaldi; and, if you will read his life, you will find that these were just his traits all through.

A German boy was reading a novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it." So he flung the book out

into the river. He was Fichte, a great German philosopher.

There was a New England boy, who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read heavy books, like Locke "On the Human Understanding," wrote compositions, watched the balancing of the clouds, reveled in the crash and flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards.

After the melted iron is poured into the mould, it is left for a while that it may take shape. But the first few moments are the most important; for then the surface of the great iron globe, which comes into contact with the damp sand of the mould, is cooled, and the shape is set. The time after that serves to harden the metal, not to change its form. Life in this world is the mould in which our souls are shaped for eternity; and the first years after we have begun to think for ourselves, to feel the pressure of right and wrong, to determine duty or indulgence, these first years have more to do with the making of us than all the rest.

Have you been in the Adirondack woods? If so, you remember that your guide, when he came to the rapids in the stream, did not dash carelessly down it. He stopped the cranky little craft, balanced the mast, got a sure grip on his paddle, then let her drift slowly toward the centre of the narrow sluice until the skiff's nose was in the smooth water which shows that there it is deepest. Then, with eye and nerve and muscle all working together; he kept her head on, just so, and you shot down the rock-strewn stream as swiftly and as safely as a water-snake. Ask your guide why he was so careful at the beginning, and he will tell you that if he starts the boat right he can keep her right; but the twisting waters would be too much for him if he did not have her safely in hand at the word "Go!"

Boys and girls entering your teens, you are at the head of life's rapids. Your craft is already catching the drift of strong desires, ambitions, passions. You feel them. They almost frighten you sometimes. Have no anxiety except to aim at the very centre of what is right, at the purposes which are deepest and purest. Knit the nerves of your strongest resolution. Vow to yourself, and to God, who will help you. Then away down life's stream!—Condensed from *S. S. Times*.

I desire that my Bible shall be to me advocate, jury, judge, the supreme court of appeal, the sole arbitrator, the only order in council for every-day duties and all the practical concerns of private, social, business, and religious life, every detail being directed, controlled, animated by its ruling and direction, whatever the circumstance or emergency, be it simple or complicated.

THE SOLDIER'S PRAYER.

It was in the evening, after a great battle. Among the many who bowed to the conqueror death that night, was a youth in the first freshness of mature life. The strong limbs lay listless and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead, but the white lips moved, and slowly, in weak tones, he repeated:

"Now I lay me down to sleep,
I pray Thee, Lord my soul to keep;
If I should die before I wake,
I pray Thee, Lord my soul to take;
And this I ask, for Jesus sake."

Opening his eyes and meeting the pitying gaze of a brother soldier, he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I could remember. Before the morning dawns I believe God will take my soul for Jesus sake, but before I die I want to send a message to my mother." He was carried to a temporary hospital, and to his mother he dictated a letter full of Christian faith and filial love. Just as the sun rose his spirit went home, his last articulate words being—

"I pray Thee, Lord, my soul to take;
And this I ask for Jesus sake."

The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in infancy, and he whispered it in dying when his manly life ebbed away on a distant battle field.

God bless the saintly words, loved and repeated alike by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat them with the holy fervor of a dying soldier.—*Dr. H. Bonar*.

SAYING AND DOING.—Two brothers used to go to school together. One evening they thought they should like to have a holiday the next day; so they asked their father to give them one. He said, "I cannot, because it will put you back in your studies; so mind you go to school." One of the brothers said, "Yes, I will"; but the other said he would not, and his father was very angry with him. The next day the one that had said "Yes" played truant, but the one that had refused went to school. Then the father said to them in the evening: "Both of you are in the wrong; but you that promised to go and broke your promise are the worse of the two." Our Father in heaven speaks to us every day, and says, "Do my will"; and whenever we kneel down and say "Thy will be done," we answer God and say "Yes, I will." Now, if we say we will do God's will, and yet do not try to do it, are we not like the boy that first made a promise and then broke it? Some people never pray to God

at all, and never promise to do his will. Perhaps you are inclined to say, "They are very bad people." But if you promise and do not try to keep your promise, are you not worse than they?

GOLDEN THOUGHTS.

In all things throughout the world the men who look for the crooked will see the straight, and the men who look for the straight can see the straight.—*Ruskin*.

There are some things in the lives of us all that we do not tell to Jesus. There are others we would wish he might not know. But the Christian will find his safety in telling everything to him. It will make it easier to do right in the future and make life sweeter and more blessed as we pass along.

Abraham, in replying to the rich man's request to send Lazarus to cool his tongue, called him "son," admitting the relationship according to the flesh—a relationship upon which the rich man had prided himself while on earth. But what poor comfort was such an honor in hell! Alas, how many have better religion now, and will have no better comfort then!

A ship nearing the port of Newfoundland was covered by a thick fog. Nothing could be seen and for the safety of the ship and its passengers it was anchored. The Captain climbed to the head of the mast and was there basked in sunshine and saw himself surrounded by ships, whose masts appeared above the fog; but below in the ship nothing could be seen. The captain above gave his orders to the crew below and they obeyed the commands and landed safely into the port. Thus, too, the child of God is often enveloped in heavy clouds and surrounded by dangers. If the child of God is then depending on his own strength it will perish, but if following the commands of his Heavenly captain, who sits at the top of the mast, before whose eyes all is clear and bright, the child can pass safely through all danger and land safe in the haven of eternal rest.

Not less than seventy-one pastors of Cleveland churches signed the address to the churches, urging the citizens to unite in measures to prevent the desecration of the Lord's day, and calling special attention to the violations, not only of the law of God, but of the law of the land. The signers say in regard to reading Sunday papers: "As your pastors, our judgment is, that the reading of Sunday papers so surely interferes with the due discharge of religious duties, and the best reception of spiritual blessings, that the safe and wise course is to altogether refrain from such reading."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, JULY, 1886.

AN ENCOURAGING TESTIMONY.

Brother John F. Funk, editor of *The Herald of Truth* has lately made a trip through Eastern Pennsylvania visiting the different churches (old Mennonite) in Bucks, Montgomery and Lancaster counties. He gives a lengthy report of his visits in the last two numbers of the *Herald*. In this report he speaks of manifestations of spiritual life in different places and in conclusion he says: "I was pleased to notice in my intercourse with the brethren and the churches that the Sunday-school work is growing. Within the last few years, the necessity of instructing the young in the gospel truths and the doctrines of our church has found a strong and sure footing in the minds of the people, and everywhere we see it manifesting itself. Ministers and people work together to this end, while there is room for still greater growth and better results in this work, we are glad to see that this much has been done. Sunday-schools are established in most all the churches, and we do rejoice to see it, and trust that our people will go on and be very diligent in teaching the truths of the gospel and the principles of our church to the rising generation to such an extent that all, from the least unto the greatest, may know and understand the way of life."

"The church throughout seems to enjoy a measurable degree of prosperity. In many places we hear that there are a number of applicants, and there seems to be a zeal and an earnestness in the work that is truly commendable, and what gave me pleasure most of all was that throughout I found, that the people are not depending upon the name of their church, nor upon the ordinances, nor upon their good works, or their plain clothes, but, while they adhere to these things as in accordance with the teachings of Christ as the outward sign of an inner, spiritual life, they trust in the merits of Jesus alone for salvation.

Much as our people have been defamed as merely possessing the outward shell of Christian life, without the spiritual power, we have much reason to believe that such accusations are in a large degree the result of prejudice or a want of better knowledge. We believe and teach a religion of the heart, a religion with spiritual power, that leads men to a better and holier life, and we find a response to this doctrine wherever we go."

The above is truly a commendable and encouraging testimony for our old Mennonite brethren. And, notwithstanding the fact as presenting itself to our own observation, that among their church, as well as those of our own, there are still many things wanting and much room for advancement, we rejoice to hear of the renewed spiritual life manifested amongst them. May this spiritual life grow on and may all the churches bearing the Mennonite name be more and more enlivened by it, and by this means be brought nearer each other and be united in spirit and love as one body in Christ Jesus. Much as we deplore the divisions in our church, and much as we desire that all Mennonites should be united in one body, we know that all efforts towards a union of the different branches of our church must prove futile without the spirit from above. But we do sincerely believe and trust, that the more our churches on all sides are revived by the spirit of God the nearer they will approach each other until finally they are united as one in Christ. S.

MINISTERIAL CONFERENCE.—The ministers of the Eastern District Conference are cordially invited to attend a Ministerial Conference to be held at West Swamp church, on Monday, August 2, next, to begin at 9 o'clock, a. m., and to be continued through the day. Appended are a few of the topics to be discussed:

How do we find our Sermon Texts? How can and shall a minister prepare his Sermons?

In preaching ordinary funeral Sermons, how can we avoid coming in the same line of thought?

What is the minister's duty toward the young, and what is the best way to discharge that duty?

THE RUSSIAN MENNONITES IN KANSAS.—It is at all times gratifying to hear of our friends and brethren; it is especially so when we learn that they have overcome unfavorable circumstances or heavy burdens. A gentleman, not of our persuasion has permitted us to make an extract from a business letter, giving an account of the progress made by the Russian Mennonites in their Kansas homes. "They came here with hardly any means and many with debts for their passage. They settled in a community where land was good but prices high. They carved out themselves homes, lands, houses, stock and implements which

would be credit to the better class of settlers in Ohio and Indiana; and what is more, they have bought out the old settlers of the western part of this (Marion) county, and for miles you can find no one but Russian Mennonites. They have frame and stone houses and barns, and a 'dug-out' or sod-house can hardly be found in ten miles. The time spent in accumulating these lands and buildings, stock, implements, &c., &c., has been eight or ten years. They have drawn them all by their sinews and brains and energy out of the wild prairie." G.

CHURCH NEWS.

MINISTERIAL CONFERENCE OF THE EASTERN CONFERENCE OF THE MENNONITE CHURCH.

On June 14th, 1886, the ministerial conference of the Eastern Conference convened in the West Swamp Church, near Milford Square, Bucks Co., Pa. On account of the inclemency of the weather the members came slowly and the meeting was not opened until about 10 o'clock. Only the following of our ministers were present; N. B. Grubb, A. B. Shelly, L. O. Schimmel, J. S. Moyer, Sam. Moyer and C. H. A. van der Smisssen.

After singing a few verses, Bro. N. B. Grubb read a passage of scripture and after a short prayer added a few remarks.

Bro. N. B. Grubb was elected as chairman, C. H. A. van der Smisssen, secretary.

The first subject on the programme was visiting the sick. "What is the duty of the pastor at the sickbed, and how can it be done most effectually?" The chairman requested Bro. J. S. Moyer to give his opinions on this subject. He did this, pointing out the difficulties of the proper treatment of the sick, arising from the difference in the physical and spiritual condition of the sick.

Bro. A. B. Shelly said that this subject was to him the most important on the programme. The circumstances must guide the pastor in the treatment. Comfort is always in place; we must not comfort with a false hope, but with such comfort as will hold out in death. There is a similarity between the work of a pastor and that of a physician. He must make a diagnosis as well as the doctor, before he is able to apply the right remedy. General conversation about spiritual matters shows best the state of the soul of the sick. If we advance abruptly, it may repulse the sick and make them either keep silent altogether, or may induce them to confess feelings that they do not possess. One chief difficulty is if the treatment of the pastor and that of the physician come in collision. The fault may be on either or on both sides. If the physician is no christian or the pastor is not prudent. It is best if the

minister can speak with the sick privately, but he can not force this, it would be well however, if our congregations would see it themselves. The reading and prayer may be done in the presence of the friends.

General remarks by the different members closed the discussion on this subject. On account of the inclemency of the weather the meeting adjourned till the 2nd of August 1886, when we will meet again in the West Swamp meeting house. C. H. A. VAN DER SMISSEN, Sec.

NEW YORK AND CANADA.—Bro. Jacob Krehbiel, in a private letter to one of the editors writes: On Sunday, April 11, two persons united with our church at Stevensville, Ont. On Sunday May 22nd, one more was received into the church by the right hand of fellowship, and four by baptism. The next day communion services were held upon which occasion much interest in the Lord's work was manifested. Last Sunday communion services were held in my church at home, Clarence Centre, N. Y., when another one was received into the membership of the church by the right hand of fellowship and another by baptism; both being from Stevensville, and were received as members of that church. These are some of the fruits of our series of meetings held there during the month of March. The work is still going on and the word of God by the prophet, (Isaiah 66, 8,) is again coming true. The brethren there, though few in number, are in earnest. May they not "be weary in well doing."

HEREFORD.—On Saturday, June 5th, we had our preparatory services for the Lord's Supper, and could rejoice in receiving three members through baptism into the communion with Christ and our church. We felt the presence of the Lord and his holy spirit. On Sunday, June 6th, 111 persons partook of the Lord's Supper, of which some communed with two sick members at the houses of the respective persons.

UPPER MILFORD.—On Saturday, June 13th, eight young persons were received into the communion with Christ and his church by baptism, at the same time preparatory services were held, and on Sunday, June 13th, 67 members partook of the Lord's Supper.

A few weeks ago the brethren S. F. Sprunger, from Berne, Ind., and C. I. van der Smisssen, from Haystack, O., organized a new church near Orrville, O. The new church numbers 24 members. They have unanimously elected Brother A. A. Sommer, a brother of Brother I. A. Sommer, the editor of the *Bundesbote*, as their minister, and are now about erecting a church edifice for their own use.

For additional Church News see page 160.

MISSION DEPARTMENT.

OUR MISSION STATIONS.

From Bro Haury's quarterly report to the Mission Board, for the quarter ending with March, as it appeared in *Nachrichten aus der Heidenwelt*, we make a few extracts;

During the past quarter our regular sabbath services for the older Indians were better attended than before New Year. The number present varying from 15 to 40; among these we always find some Cheyennes. Our work among these would be more beneficial if we had a special missionary among them, or if we even only had a reliable interpreter from that tribe. I have for some time directed my attention to a young Cheyenne who has now been two years in our school in Halstead, and is reported to be very faithful. His name is Allen Hill. He could, after his education is finished, be used as a teacher and interpreter at the same time.

Our Sunday-school and other services are conducted as heretofore. With the exception of the mission workers, Indian- and telegraph agents, there are no white people here, nor in the immediate vicinity.

After the enjoyment of a short Christmas vacation by the children, we opened our school again on January 4. Already on the 2nd we had 45 children back, and with them held a short after-festival. By the 10th we had 60 scholars in the building. The average during the quarter is 63. The school was continued under the plan as before. The largest boys, since the opening of spring, are engaged more in field labor, and consequently less in the school. The larger girls are employed in the kitchen, sewing-room and laundry, not only certain hours but the whole day.

The government has upon my request, appointed a farmer for the Indians here, whose work is to instruct and direct the natives in the cultivation of the soil. Bro. Meschberger has this duty since April 1st. Besides the regular rations the government furnishes agricultural implements, seed grain and feed for horses to the Indians who go to work in earnest.

Some of the Arapahoes in the neighborhood have already cut logs to build houses. The government gives them doors, windows, nails, locks, etc., and has given me the privilege to use the roofs of the old buildings here at the station, for Indian houses. Bro. Stauffer will commence to-morrow to build a house for Sitting Bull, who will, himself pay for the work. Only after the people have permanent houses and are accustomed to a more quiet life, can we think of establishing day-schools among them.

We lost some of our cattle during the winter on account of the extreme cold. I have, with the consent of the mis-

sion board, bought 6 miles of wire fencing to enclose our pasture. We have this spring some 70 acres of land under cultivation.

From Bro. Voth's report we take the following:

The children who during the Christmas holidays had gone home, have all returned and with them a few more, so that we had during this quarter 48 children. Many of these were, and are still sickly. The most prevalent disease, being an affection of the eyes.

The school was regularly conducted under the supervision of Bro. Schmidt. I myself gave instruction to several classes, and Stephen has a few classes under the direct control of Bro. Schmidt.

In our collections ("Abendandachten") I take the children at present through the life of Jesus chronologically. I read a portion for them, and then catechise them on the same. The prompt and correct answers, and the emulation with which they hold up their hands as soon as the question is put shows that the children have already, not only a certain knowledge, but also an interest in the Sacred Story. And where there is knowledge and interest, there is at least a beginning for the personal acceptance through faith, and of the new life from God.

Every Saturday evening I have, with 12 of the largest children an hour of prayer. We sing several hymns with alternate prayers by the children. The prayers are generally short and simple, but often very childlike and excellent. That the Lord will acknowledge these innocent stammerings and respect this inferior knowledge in condescending love I have no doubt, for we have already felt his presence.

Since Feb. 11th I have again an interpreter, Stephen H. Williamson. For quite a while I have in vain sought for a suitable interpreter. I would here earnestly commend Stephen to the prayers of the mission board. If he remains faithful, and continues to grow in grace, I am convinced that he will not only be a very useful help, but also a support to our mission work.

As soon as I had an interpreter I again commenced to have services with the camp Indians. These are held every Sunday and are attended by a larger or smaller number of Indians.

On Feb. 17th, (this date must be wrong, Ed.) Bro. A. Nace from Pa., (a member of the Deep Run congregation, Ed.) arrived here and took charge of Bro. Meschberger's place.

In the beginning of January we assisted an Indian—Antelope in building a house, in which he now lives. He is one of the most endeavoring Indians, and in spite of his lameness, does whatever I command him, with the greatest willingness. Recently with my assistance and under my direction he planted trees, potatoes, and garden vegetables, cut and hauled fence

posts, etc. He and one of our largest scholars—Pat Mallow will very likely farm together.

Full reports from our missionaries are always found in the *Nachrichten*, our mission paper, published under the supervision of the General Conference, from which we make the above extracts for the benefit of our English reading subscribers.—Ed.

A SONG AMONG SAVAGES.—"The Rev. E. P. Scott, while laboring as a missionary in India, saw in the street one of the strangest-looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of the inland tribes that lived in the mountain districts, and which came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was hazardous to venture among them because of their murderous propensities. He went to his lodging-place, and pleaded for divine direction. Arising from his knees he packed his hand bag, took his violin, with which he was accustomed to sing, and started in that direction of the tribe. As he bade his fellow-missionaries farewell, they said, 'We shall never see you again. It is madness for you to go.' But he said, 'I must preach Jesus to them.' For two days he traveled without scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and pray.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

On commencing the third verse he opened his eyes to see what they were going to do, when lo! the spears were all lowered and every man was listening intently. They afterward invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health to return home, they followed him for thirty miles. 'Oh, missionary,' they said, 'come back to us again!' After visiting America, he went back again to continue his labors till he sank into the grave among them. Who would face such dangers but a soldier of the cross? The love of Christ constrained them."—*Christian Herald*.

I MUST GIVE BEFORE I CAN PRAY.—

The venerable Father Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The

chairman of the meeting requested him to lead in prayer. The old gentleman stood hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, Father Sewall; I asked you to pray." "Oh yes," he replied, "I heard you, but I can't pray till I have given something."—*Selected*.

THE SACRED TENT.—How much for missions? The person addressed was a young man only twenty years old. His pastor was the questioner. The young man held up both his hands, as much as to say, ten dollars. "You do not mean ten dollars," said the pastor, "it is too much for you." "Yes, I do," said he, "I mean ten dollars," and so his name was announced. The next day the pastor went over to see his mother about it, and said to her, "I think Frank gave too much yesterday." "Let him alone," said his mother. "Before he was converted and joined the church, many a time we did not know where our next meal was to come from, and now we have all we need. He provides for us. He gives one-tenth of his income to God's cause. He has vowed to do that. Let him alone." Boys who give to missions do not neglect widowed mothers.

INFLUENCE OF MISSIONARIES.—The British Consul at Nanchang, in a recent official communication, says that the labor of the United and Irish Presbyterian missionaries in China indirectly benefit British merchants and manufacturers, and that owing to them the tone of morality among the Chinese is perceptibly improved, as well as their public spirit, and greater solicitude is shown for the welfare of the common people.

The Waldensian Church of Italy has effected a settlement in South America, where it occupies two parishes or colonies on the shores of the La Plata and Uruguay. True to its missionary character it is making vigorous efforts to evangelize the immense population of Italian immigrants who, to the number of 100,000, annually leave their native country for the La Plata.

Presbyterianism appears to have been making great progress in Japan. Its democratic character and its system of representation seem to commend it to the educated classes in the country. At a recent meeting of the General Assembly at Tokio, as many as one thousand delegates are said to have been present. The increase in the membership for the past two years was reported at seventy per cent.

THE SABBATH SCHOOL.

OUR CHURCH CATECHISM IN THE SUNDAY-SCHOOL.

We believe it would be a good plan to introduce our church catechism as a text-book in all our denominational Sunday-schools; and we can conceive of no serious objection in doing so; but on the other hand good reasons for it suggest themselves to us. We have often wondered why the study of the catechism should be neglected by our young people until they feel the desire to join the church, and why they should afterward lay the book aside as a relic of "by gone days."

The questions and answers of our catechism as used in our Pennsylvania churches are based on scripture texts indispensable to instruction in the plan of salvation, even for such who may desire to become members of other denominations.

The minister in giving catechetical instruction to a class, or as it might be properly termed, holding catechetical examination of a class, preparatory to admission into the church often finds that the catechism is viewed as a peculiar and strange book, a book above the Bible itself, and to be used only by such who desire to become MENNONITES.

In the short time that is often taken to give catechetical instruction the minister finds it necessary to hurry over the allotted ground, and the Scripture texts, to say nothing of the truths they contain, are not pressed upon the memory as well as they could be if previous instruction had been given in the Sunday-school. As intimated above, we consider, or ought to consider, the catechetical class preparatory to admission to the church, more as an examination of the knowledge and fitness of the candidates for admission. We believe that a good thorough Bible knowledge is very necessary to become a good sound earnest Christian.

We do not wish to be understood that we would dispense with international series of lessons, but we would advise to add instruction in the catechism, in both German and English or one or the other, as additional lessons, or if deemed better, use the catechism as a text-book for a separate class of a certain grade. In reading the title page of our catechism we can not but help to advocate its use in the Sunday-school, and we therefore hope that ministers, superintendents, teachers and parents will give this subject some thought. F.

YOUR SICK SCHOLAR.

The subject of sickness ever threatens to become a prominent one. What if some pestilence-shadow darken the land? If the wings of the pestilence be not spread over us, other sickness may fatally overshadow

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Christ while in human form sympathized with the bodily suffering, as we learn in our present series of lessons, and so now to those who trust in him he opposes, to the dark shadow of pain, the light of his healing, comforting presence. Let the church imitate its adorable head. The body is the gateway to the soul. The relief of the physical pain may give admission for spiritual truth. The hospital is an excellent agency in a mission station. As Sunday-school workers, let us remember our privilege and our duty. Is any scholar on a sick-bed? Now is the time for the teacher's presence; now he or she can shower on him the light, lighted as it should be, from the Divine Light. Remember such in some friendly inquiry at the door, some suitable delicacy, some well-timed call. Get so near Christ that his spirit will fill you, his presence kindle your sympathy for souls, the light of his wisdom direct you in all your steps, and then go to that bed-side and let the Christ within shine out in words that like bright stars shall guide the suffering to the cross. F.

ASK THE IMPORTANT QUESTION.

Harlan Page once went into his Sunday-school to inquire into the spiritual condition of his teachers. Coming to one of the young men, with a roll-book in his hand, he said, "Shall I put you down as having hope in Christ?" "No," was the answer.

"Then," said the good man, tenderly, "I will put you down as having no hope." He wrote in the book and passed on; but the Holy Spirit spoke through the words to the young man's soul, and he gave himself to Christ. A timid teacher, after having earnestly pressed home the truth contained in the lesson, "The Friends and Foes of Jesus," said to a young lady who had joined the class recently, as she held her hand at parting, "Are you a friend?" "I am afraid not." "I want you should be." That was all. But more than a year afterward that scholar said to her, "Your words that day followed me until I was constrained to become a Christian." Gently, affectionately, earnestly ask those given into your keeping if they are walking in the straight and narrow way. A single question may save a soul.—*Illustrator*.

No grace is more necessary to the Christian worker than fidelity, the humble grace that marches on in sunshine and storm, when no banners are waving and there is no music to cheer the weary feet.—S. J. Nichols.

When a little child comes for the first time into your primary class, give him a little welcoming talk, and some token to carry with him to show that he is a member.

He who knows Christ is able to instruct even those that are mighty in the Scriptures.—*Wetley*.

INTERNATIONAL S. SCHOOL LESSONS.

1886 Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 2. July 11th.

JESUS THE GOOD SHEPHERD:—John 10, 1-18.

GOLDEN TEXT.—Verse 11.

In our last lesson Christ declared and by a miracle proved himself to be the Light of the world, which should blind some while it illuminated others. He continues his discourse, and under the beautiful similitude of a shepherd and his flock, shows that he was about to form his church of Jews and Gentiles, and into it he would admit none but those who heard his voice.

The loneliness of shepherd life in the East throws man and the creatures he tends so much together—binds them so to each other by a sense of companionship, of dangers shared and pleasures mutually enjoyed that he forgets the distance between himself and his flock, and becomes their friend. Nor is the sense of dependence only on his side. The sheep are drawn to their shepherd as much as he to them. Nothing could be more touching in a pastoral country like Palestine, than images of care or tenderness drawn from shepherd life, and such Jesus now introduces in this our lesson for today with surpassing beauty.

LESSON OUTLINE:—I. *Marks of a good Shepherd*. II. *The Stranger and Hireling*. III. *Entrance to the Fold*. IV. *The good Shepherd*.

I. *Marks of a good Shepherd*. Our Lord introduces this discourse with his solemn *Verily, Verily*—this is a most important and interesting truth. In this great truth Christ shows the marks and qualities of a good shepherd—pastor—who tends the flock of which He is the Great Shepherd.

The first mark is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from His Spirit upon considerations which respect only His glory. Christ is the door. The second mark of a good Shepherd is found in the words, "to him the porter openeth." His labor is crowned with success. The Holy Spirit (porter) opens his way into the hearts of his hearers and he becomes the instrument of their salvation, v. 3. A third mark is that he speaks so as to instruct the people—the sheep hear his voice; in simplicity he preaches Christ Jesus the Lord. A man who preaches in a language not understood by the people, may do for a stage player or a mountebank, but not for a minister of Christ, v. 3. A fourth mark is that he is well acquainted with his flock; he knows them by name. A fifth mark is, he leads the flock, does not lord it over God's heritage, nor attempt by any rigorous discipline, not founded on the Gospel of Christ, to drive men into the way of life which really very often has the effect of driving them out of it. He leads them

out of themselves to Christ. A sixth mark is, he gives them a good example; he not only preaches but he lives the truth of the Gospel. When he putteth forth his sheep, he goeth before them, and if he realizes in his own soul the truths which he preaches to others, the sheep—genuine Christians, will follow, for they know his voice, v. 4.

II. *The Stranger and Hireling*. Not all pretending shepherds are really good shepherds. There are thieves and robbers, who have come into the ministry by another way; their object being to steal, kill and destroy. They are strangers—strangers to the salvation which they profess and preach. They are hirelings, who do not feel an interest in the sheep and their eternal welfare. The hireling counts the sheep his own so long as they are profitable to him. He has never been the instrument of bringing souls to God, hence in the time of danger or persecution he forsakes them.

III. *Entrance to the Fold*. That the great truth put forth in the parable by Christ might be understood, he told the people that he was the door—the only entrance to the fold—the church of God. All that before him came in his name were thieves and robbers. This entrance assures salvation, life, liberty and abundance of pasture to those who enter. It gives the proper right, marks and qualities to the shepherds.

IV. *The Good Shepherd*. But Christ is not only the door—the entrance to the fold, but he himself is the Good Shepherd. He came seeking and saving the lost sheep, and also bringing in other sheep, which formerly did not belong to the fold. He laid down his life for the lost sheep as his Father had willed. But he as the Good Shepherd laid down his life only that he might take it again. The taking up of his life again was equally as necessary for our salvation as the laying it down. He laid it down for our sins, lost condition, and took it again for our justification—entrance into the fold.

Lesson 3. July 16th.

THE DEATH OF LAZARUS.—John 11, 1-16.

GOLDEN TEXT:—Verse 11.

St. John seldom relates anything but what the other evangelists have omitted, as we have seen in last lesson and again do see in this and the next. It is remarkable that the other evangelists have omitted so interesting an incident as this is, in which some of the finest traits in our Lord's character are exhibited. *Grotius* suggests that the other three evangelists writing their Gospels while Lazarus was alive, did not mention him for fear of exciting the malice of the Jews against him. While John who wrote probably after the death of this dear family definitely mentions the circumstances.

LESSON OUTLINE:—I. *The message conveyed to Jesus*. II. *How the message was received*. III. *The death of His Friend*.

I. *The Message conveyed to Jesus*. While Jesus was at Jerusalem, he had his home at

Bethany, a few miles distant—in the house of Mary and Martha. After the incidents of last lesson he left Jerusalem and retired to Perea beyond Jordan to a town called Bethabara. While there he received a message from his two friends Mary and Martha, the very simplicity of which still touches the heart: "Lord, behold he whom thou lovest is sick." They do not say, "Come and heal him," or "Command the disease to depart," they content themselves with simply stating the case, and using an indirect but forcible argument, to induce our Lord to show forth his power and goodness—He is sick and thou lovest him. His love, they felt would need nothing more. Oh, that we might feel that heavenly love of the Great Physician and bring all our ailments and troubles to Him with this argument, "He whom thou lovest," remembering however that this simple argument which these sisters pleaded was founded upon a mutual love. And although it is not our imperfect love to Him which comforts us in sickness and trouble, it should lead us to Him whose perfect love alone can.

II. *How the message was received.* A message of sickness to the Great Physician, accompanied with such an argument, must certainly induce Him to immediate action. He, who, while the father was yet urging him to come and heal a dying son, could say, "thy son liveth," who would not suffer the stranger with a thirty-eight year's impotency lie a moment longer at the "House of mercy" without help; and who felt that as He was the "Light of the world," he could no longer see the born-blind grope about in darkness, but that the works of God might be made manifest with a simple ceremony gave him sight, would certainly now, when he whom he dearly loved and who reciprocated the favor lies sick, without delay repair to the humble cottage and heal him! But no, the very truth of that argument seems to have incited Him to delay. And the same time to comfort them by the return message—"This sickness is not unto death." God's delays in answering prayers from persons in distress, are often proofs of his purpose to confer some greater blessing.

III. *Death of His Friend.* At the time when Jesus gave them the above comforting return message, the two sisters had probably already followed Lazarus to the grave and were mourning the death of their only brother. To Jesus this death means only a sleep, and He the only one who could, must go to awaken him. Christ's intention of again going to Judea was met with strong opposition by his disciples, on account of the threatening of the Jews to stone him before. Jesus as a traveler on this earth felt it his duty, to walk until his work was done, and felt safe in it as his twelfth hour was not yet come. He must continue at his work and this going to Bethany was to perform a part of it. By that power by which he knew all things, he informed his disciples that Lazarus was really dead. This knowledge to a dear friend must naturally awaken sorrow, but Jesus added, "and I am glad that I was not there." Not glad for his death, but glad for the sake of his disciples, so that he might have an opportunity to strengthen their faith, and for this they were now about to go to Bethany.

Lesson 4. July 25th.

THE RESURRECTION OF LAZARUS. —John 11, 17–44.

GOLDEN TEXT:—Verse 25.

Though contrary to the wish of the disciples, Jesus with them returns to Bethany. Thomas feeling sure that the visit will prove fatal to their Master is ready with his little faith to prove his faithfulness in urging his fellow disciples to accompany him.

LESSON OUTLINE:—I. *The Faith and Comfort of the Sisters.* II. *Jesus at the grave of Lazarus.* III. *Jesus the Resurrection.*

I. *The Faith and Comfort of the Sisters.* Lazarus was laid in the grave. The sister returned to the desolate home and with veiled faces and unsanded feet sat down in a circle of professional mourners and many friends to comfort them, so to continue mourning for their brother seven days. But the mourning, after having continued four days, was interrupted by word brought to the house that Jesus had come. Martha true to her character as the more active of the two sisters, rose and went out to meet her Lord. In the discourse which followed Martha's faith in Christ is shown—First, in her acknowledging that if life had been there her brother would not have died. Here was a faith that needed strength and growth, and as Mary said the same words a short time after, it proves that these sisters had not a complete knowledge of the omnipotence of Christ; they believed he could cure at hand but not at a distance. In the presence of her good Master and His open face before her, her faith began to grow and she added, "But I know that even now whatsoever thou wilt ask of God, God will give it thee." The doctrine of the resurrection of the dead was commonly received, and when Christ told Martha, that her brother should rise again she manifested her faith, yet, her knowledge in the resurrection of the last day. But He who is the resurrection then, is able to raise him now, and that One is he who is with her. Her faith must take another step toward perfection, hence Jesus teaches her that whosoever liveth and believeth in him should never die. Here her faith, though put to a test, was able to confess him as the Messiah. But Mary's faith also needs strengthening before the miracle is performed, so Christ made inquiry about her, upon which Martha ran and called her. In a few minutes, Mary, followed by a number of her Jewish friends, arrived where Jesus was; and her heart overflowed in the same lament as her sisters. How often must these sisters have repeated these words to each other in the absence of the Master. This was the limit of their faith. With mutual sympathy and generous tears trickling down the cheeks of God as man, He tenderly asks "where have ye laid him?" This tender question from their Master, may for a minute have assuaged the tears of the sisters as they invite Him to the grave, which however broke out anew as they approached the sacred spot.

II. *Jesus at the Grave of Lazarus.* Behold the mourning group in front of the cave that

served as a resting place for the body of Lazarus. All in tears, but there is one in the group, and though tears are rolling down his cheeks as a man, He now resumes his power as God and commanded the stone laid at the mouth of the cave to be taken away. This was a new test of the faith of the sisters. Is he really to be raised from the dead? No! Martha must have thought, his body is already in a state of corruption. Jesus reminded her of the message he sent her with her messenger, "If thou wouldst believe." Faith alone interests the miraculous and saving power of God, in behalf of men. Among the people that stood by were such who had rejected and persecuted Jesus, and for the sake of these he lifts his eyes heavenward and uttered thanks to his Father, to the end that they might know that he was sent from God, and did not do these miracles in his own power as a man.

III. *Jesus the Resurrection.* "The sublimest moment in written history," says Alford, "is that in which Jesus stood by the tomb of the four days dead, and, having wept and prayed, shouted, 'Lazarus come forth!'" Here was a manifestation of the power and glory of God through his Son, who holds the key of death and hell. He is the resurrection and the life. Oh, that we might find him as the spiritual resurrection and life, that he may be our Resurrection and eternal life at the sounding of the last trumpet. *Blessed and holy is he that has part in the first resurrection; on such the second death hath no power.*—Rev. 20, 6.

Lesson 5. August 1st.

JESUS HONORED.—John 12, 1–16.

GOLDEN TEXT.—Blessed is the King of Israel that cometh in the name of the Lord.—John 12, 13.

After the events of the last few lessons in Bethany, Jesus again left Judea, on account of the hatred of the Jews against him, and came to Perea to a city called Ephraim where he with his disciples spent a few months. But the annual Jewish passover was again approaching, and as was customary the people in the country went up to Jerusalem to the temple before the feast day to purify themselves. There was an earnest quest among the people in the temple, whether Jesus was there and whether he was not coming to the feast, not that they desired anything good from him; but as a decree had been given that if any man knew where he was he should report it that they might take him to put him to death. Was Jesus coming to the feast? Yes, this was the last one for him to attend, and would be the greatest since the first, for now was to be slain that great Paschal lamb of which the first was only a type. He was already, leisurely on his sad journey from Perea to Jerusalem through the different villages and towns teaching in the synagogues on the Sabbath, and anywhere day by day, through the week, till six days before the passover he arrived at Bethany and paid a visit to the friendly family there.

LESSON OUTLINE:—I. *Anointed.* II. *Visited.* III. *Escorted.*

The first prominent honor shown our Lord in

this lesson consists in Mary anointing his feet with the ointment of spikenard. Preceding this and closely connected with it there are a few honors shown our Lord which we must not overlook. Simon the leper, Matt. 26, honored him by inviting him with Lazarus and his sisters to a supper in his house. Martha honors him by serving at the table; while Lazarus, the subject of the miracle in last lesson, sat down at the table with him. Surely these were all honors to the great Resurrector. But Mary, not slow to have her favor surpass those of the others, brought a box of precious ointment, and anointed his feet and wiped them with her hair. But how strange that this honor should have met with disapproval by one of his very disciples. Strange, and yet this spirit of envy and discontent has passed down the centuries of the Christian Church and to-day we find examples of the same. There are such who can sit down and sup with the Master, and his people, they can endure the services of Martha and the company of the resurrected Lazarus, but enthusiasm for Christ and his cause must be suppressed, offerings for him are considered wasted. The record preserved of Judas is: "Not that he cared for the poor; but because he was a thief." In what a contrast to this do we have the record of Mary's act.—"Against the day of my burying hath she kept this. She is come aforehand to anoint my body to the burying. Verily I say unto you, whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—Mark 14, 8–9.

II. *Visited.* Jesus is further honored by much people of the Jews coming to him, not alone on his account but that they might see Lazarus, and being convinced of the truth of the miracle by the testimony of Lazarus believed in Christ. This was an answer to Christ's prayer, v. 42, last lesson.

III. *Escorted.* The most extensive honor which Christ received, as recorded in this lesson, was his escort upon his last public entry into Jerusalem. That the prophecy might be fulfilled, Christ is proceeding toward Jerusalem, riding on a young ass, accompanied by his disciples. The people hearing of his coming, came out to meet him, and with regal honor escort him to the temple. Behold the mixed multitude going before and coming after shouting, "Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord." Matthew notes that all the city was moved, saying,—"Who is this?"

The proper honor that we can show to Christ is to open the way and admit him into our hearts, that he may there rule as king.

The Chinese had once a kind of pattern of a British man-of-war. They made it exactly the same, but when they took it out to sea they found it would not go. They called in an engineer, and he, on examination, discovered that they had not put any fire into the boiler. Too many Sunday-school teachers are of the same pattern. They have all the machinery complete, but no fire to make it go. They need their hearts heated by the rays of the Sun of Righteousness.

A correspondent to the *Bundesbote* writes from Berne, Ind. "On the 28th of May Brother John B. Baer and his wife arrived here on their way to brother Baer's home, at Summerfield, Ill. In the absence of brother S. F. Sprunger, who had gone to Wayne Co., O., brother Baer preached a funeral sermon on Sunday morning at the funeral of sister Anna Neuenschwander, taking for his text 1 Cor. 9: 24, 25. The same evening brother Baer preached again in our church to a large audience, taking for his text Acts, 16, 31."

In our church at Newton, Kansas, a missionary festival was held on Easter Sunday, at which, besides the ministering brethren of Newton, the brethren L. Suderman, D. Gaedert, H. Richert, C. Krehbiel, J. Banman and Wm. Ewert were present and made addresses. The Newton church, which has thus far stood in connection with the Emmaus church in Butler Co., Kansas, upon the request of brother L. Suderman, who has been the bishop of both these churches, has decided to elect its own bishop.

On May 10th, an interesting Sunday-school Convention was held in the "Bruderthal" church, Kansas. Brother D. Gertz from Halstead presided over the Convention and brother J. S. Hinzler from Hillsboro acted as Secretary. Bro. Gertz delivered a very appropriate and pointed opening address, basing his remarks on Ps. 90, 17. The first subject discussed was, How can an interest for the mission cause be awakened and maintained in the Sunday-school? Another subject was, How can the catechism be most effectually taught in the Sunday-school? Other subjects were discussed and the intervals between the discussions were enlivened with singing by a church choir and the people assembled.

FOR "MENNONITE" MISSION FUND.

From sister Ellen Plank, Orville, Ohio; \$3.00. The Lord blesses a cheerful giver.
A. M. F.

MARRIAGES.

WEISS-SELL.—On June 22nd, 1886, by A. B. Shelly, Henry L. Weiss, from Berkeley Springs, W. Virginia, and Sarah Sell, from Milford, Bucks Co., Pa.

TURNER-KENNARD.—In Philadelphia, Pa., on May 18th, 1886, by N. B. Grubb, J. Leonard Turner, of Philadelphia, to Miss Ida L. Kennard, of Beverly, N. J.

CLYMER-LEIFREID.—In Philadelphia, on May 20, 1886, by N. B. Grubb, Daniel H. Clymer, to Miss Laura Leibfreid, both of Philadelphia.

DEATHS.

RICKER.—In Philadelphia, on May 21, 1886, Charles Rickert, aged 67 years. The deceased fell from a hay loft and was so seriously injured that he died the same day. Funeral services on the 24th, by N. B. Grubb.

FRETZ.—On May 26th, 1886, at the residence of Samuel D. High, near Plumsteadville, Anna Fretz, relict of John Fretz, of Redminister, Pa., aged 19 years, 6 months and 25 days. Interment on the 30th, at the Deep Run burial ground, services in both languages by Allen M. Fretz. Text, II Tim. 4, 1.

Think, O ye who fondly languish
O'er the grave of one you love
While your bosoms throb with anguish
She is singing hymns above.

While your silent steps are straying
Lonely through night's deepening shade
Gleams the brightest beams are playing
Round the happy Christian's head.

HENZE.—On June 18th, in Springfield, David Henze, aged 51 years, 4 months and 26 days. Interment at Saucon Mennonite Church, near Coopersburg, A. B. Shelly officiating.

STAUFFER.—On June 13th, in Milford, Bucks Co., Pa., Alvin S. Stauffer, son of Enos S. and Catharine Stauffer, aged 15 years, and 7 months. The deceased was a member and regular attendant of the West Swamp Sunday-school, having been absent but one or two Sundays for the last four years. Last October he, with a number of others was baptized and admitted a member of the West Swamp church. His sickness (inflammation of the bowels) was a brief but painful one, which he bore with christian meekness and fortitude. As his departure drew near he expressed his implicit faith and trust in the merits of his Savior, assuring those near him, that he was going to Jesus and the bright mansions above. His funeral was largely attended and many tears of love and sympathy were shed. The Sunday-school of which he was so diligent a member attended his funeral in a body. A. B. Shelly preached a funeral sermon, basing his remarks on Ps. 119, 9.

"Nachrichten aus der Heidenwelt."

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THE MENNONITE.

VOL. I.

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NO. 11.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

PSALM XXVII.

I love thee, Lord, my strength!
My fortress and high tower!
To thee, my rock, my shield, my trust,
I fly in danger's hour.

The snares of death and hell
Around my feet were spread;
And floods of wickedness rose high,
And filled my soul with dread.

I called upon the Lord
In my extreme distress;
He heard my voice and came attired
In robes of righteousness.

Trembled the earth and shook,
By mighty terrors seized:
The mountain's deep foundations quaked
Because He was displeased.

His nostrils issued smoke,
His mouth devouring fire,
And glowing coals were kindled by
The hotness of his ire.

He bowed the heaven of heavens,
In gloomy pomp came down;
Thick darkness was beneath His feet,
But darker was his frown.

He on a cherub rode,
He on the swift winds flew,
He darkness made his hiding-place
That no eye could pierce through.

Dark waters and thick clouds
Were round about Him cast;
Then at the brightness of His face
The thick clouds quickly passed.

He thundered in the heavens,
The Highest gave his voice;
The lightnings scattered those who vexed
The people of his choice.

At thy rebuke, O Lord!
The sea's deep bed appeared,
The world's foundations were laid bare,
And all creation feared.

He reached down, and me drew
From whelming waters great,
And rescued me from my strong foe,
And them that did me hate.

N. Y. Observer.

If you would be truly good, choose to speak and do the right at all times.

ARE YOU A STRANGER?

In "that day" the Lord our King will say, "I was a stranger." But how shall we know our King among the strangers? And how shall we know the strangers amid the great city throng?

A thoughtful business man was pressing his way up from one of the wharves of Montreal, one sultry morning in August, when he noticed on the opposite of the street a man apparently lost in thought, going leisurely towards the river. In a moment he seemed to hear his heart's voice say:

"Go speak to that man."
He paused, but his tongue seemed dumb;
And he said, "But, Lord, what can I say to him?"

Instantly the thought came, "Ask him if he is a stranger?" And hastening across the street he walked beside the man and, laying his hand upon his arm, said kindly, "Will you allow me, please, to ask are you a stranger?"

"Yes, I am a stranger," was the reply, with a troubled and questioning look.

"Yet not a stranger to the Lord Jesus, I hope."

"Indeed, I am, then; what is more, he does not want to know me, I am sure."

"But He does know all about you, and you will not doubt his love when you come to know him." Then taking him by the hand he continued, "If you are not in haste, will you stop a moment just here?"

And the two stood on the corner while with prayerful persuasion the stranger was induced to speak of himself, of his struggle with poverty, his long and weary journey in search of employment, his bitter discouragement, and his determination that day to take his own life.

Then Jesus was lifted up, the gracious, loving God, the Savior, the ever-present Friend, able and willing to sustain beneath every burden. Jesus was introduced to the stranger as only one loving, devoted friend can introduce another; and the same promised Presence that had guided the steps, the thoughts, the words was in the earnest entreaty and won the heart of the wanderer. He accepted Christ then and there.

Subsequently for many days as he afterwards testified, his way was full of trouble; but the Lord went before, kept him steadfast, and brought him at last into a "large place."—A. E. P., in *Amer. Messenger*.

"There is none righteous, no, not one."

THE ROBBER'S AUCTION IN THE BLACK FOREST.

There was a strange auction in one of the deep, inaccessible dells of the Black Forest some years ago. It was in the dead of night. The place was lighted by torches, which cast a ghastly glare through the darkness of the abyss. Savage-looking men, armed to the teeth, were sitting in a circle, while one stood in the midst, holding up articles for sale. It was a gang of brigands who that evening had robbed a stage-coach. According to their custom they were engaged in selling the stolen articles among themselves. After a good many pieces of dress and travelling bags had been disposed of, and while the glass and bottle were going from hand to hand, and each member of the company vied with his neighbor in making unseemly jokes, and setting the assembly in a roar, a New Testament was held up last of all.

The man who acted as auctioneer introduced this "article" with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that he should read a chapter for their edification. This was unanimously applauded, and the auctioneer, turning up a page at random, began reading in a voice of mock devotion. While the company was greatly amused at this sacrilegious scoffing, it was not observed that one of them, a middle-aged man, who was one of the oldest members of the gang, and used to be foremost both in their crimes and their debauchery, became silent, and, clasping his hands on his knees, was absorbed in deep thought. The passage which the auctioneer read was the same which that man's father had read years ago at family worship, on the morning of the day when he, to escape the hands of the police, fled from the parental dwelling, never to return again.

At the sound of the words which he remembered so well, the happy family circle of which he had been a member rose to his mind. In his imagination he saw them all seated round the breakfast-table, which was crowned with the blessings of a new day. He saw his venerable old father sitting with the open Bible, reading the chapter. He saw his kind, tender-hearted mother sitting by his father's side, attentively listening. He saw himself with his brothers and sisters joining in the devotional exercise, which entreated for them the guidance, protection, and blessing of God during the day. He saw it all clear before his mind, as it had happened that morning.

But now, at this moment, it was as if the soul awoke out of a long sleep of years—as if the snow of a long winter melted away on a sudden at the sound of that well-known Bible word. Absorbed in those hallowed recollections, he forgot all that was round him, heard nothing of all the scoffing and blaspheming that was

passing in his presence, until on a sudden he was wakened out of his reverie by a rude tap on the shoulder, which was accompanied by the question:—

"Now, old dreamer, what will you give for that book? You need it more than any one of us, for you are undoubtedly the biggest sinner under the firmament."

"So I am," he answered, struck to the very bottom of his heart by the truth which he recognized in that rough joke. "Give me that book. I will pay its full price."

The next day the brigands dispersed through the neighborhood to turn their bargains into money. But the man who bought the Bible repaired to a lonely place, where he spent the whole day and night in the agonies of unspeakable remorse. But God had mercy upon that repenting sinner, and sent a message of peace and reconciliation to his heart. The next morning on entering a village, where he resolved to speak to a minister, he heard that the gang was overtaken the night before by a detachment of soldiers, and taken to prison.

His resolution was confirmed now all the more. He told the minister the whole of his life's story, and requested him to direct him to the police office, where he gave himself up to the hands of justice. This proof of the sincerity of his repentance saved his life. His comrades were all put to death, but he obtained a reprieve from the Grand Duke, to whom his story was reported. After an imprisonment of seven years he was set free on account of his exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household till he died in peace, praising Jesus Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.—*The Friend*.

SELF-INSPECTION AND SELF-IMPROVEMENT.—Make sure that, however good you may be, you have faults; that, however dull you may be, you can find out what they are; and that, however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them.... Now, therefore, see that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Do not think vaguely about it; take pen and paper, and write down as accurate a description of yourself as you can, with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt that the mind is a less pleasant thing to look at than the face, and for that reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress the body and mind before they daily.—*John Ruskin*.

A WORD TO YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. 11, 6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 3, 33.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are and to make you what you ought to be. John 4, 24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?" Matt. 5, 13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3, 17. If you cannot do this it will hurt. Rom. 14, 23.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. 10, 12. You are to ask yourself, How would Christ act in my place and strive to follow him. John 10, 27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true," and if both cannot be true, believe God and make your own heart the liar. Rom. 8, 4; 1 John 3, 10-11.—*Rev. E. Judson*.

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass of the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be re-called, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you live thus and die? O, man immortal, live for something. Do good and leave behind you a monument of virtue that the storms of time cannot destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible in the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*D. Chadlers*.

THE COMING OF THE LORD.—The glorious Coming of the Lord is the next great epoch of the future. The Old Testament saints looked forward to the First Coming of Christ. After weary ages their faith was turned to sight. Men saw the Son of

God incarnate. Simeon took Him in his arms. Mary sat adoring at His feet. Jew and Gentile saw Him, and put Him to death on the cross. The New Testament saints look forward to the Second Coming of Christ. Again the ages have been long and weary, but the end cometh; the world may scoff, and the Church let go this lovely faith; but at the appointed time the Church and the world will see the Lord coming in power and for judgment.—*Dr. Willis Lord*.

There are times when all of us have to choose between serving God and serving man. Every one of us at one time or another called to decide whether he will conform to an improper social custom, or do right at the cost of popular ridicule or popular censure; whether he will continue in a bad business, or leave it at the risk of all his earthly prospects; whether he will vote according to his conscience, show favor to an ostracized class, heed a call of duty, of friendship, or of need, and by so doing lose the favor of those whose favor is important to him, or be faithless to the right in order to stand well with those whom he fears. It takes courage to be always true; it takes faith to justify courage in the face of prudence; but courage and faith will enable one to act rightly, and to be sure that it is safe to do so.—*S. T. Metc*.

O that all people would receive Christ into their hearts—that is, into their love and affections: Behold he stands at the door and knocks; shut not the door upon Him; let Him in, entertain Him in thy soul, that He may wash thee and cleanse thee by his own Spirit, and by his own Word, and by his own Blood, that bear witness for Him on earth, and these three are but one. Then shall the love of God abound in thy soul towards God and towards thy neighbor: this is Christianity indeed; and the truth is, it is want of Christ being known more within people to purge their hearts and purify their consciences, that so much vanity and ungodliness are to be found amongst Christians.—*Wm. Penn*.

Ah! the time, the thought, the souls, that the things of the world consume and spend. How they hinder the actings of faith upon God; interrupt our sweet communion with him; abate our love to his people and induce us to act like those who are in the most unlike him. Is it not true that many professing Christians are so much taken up with earthly things that they have scarce any leisure to look up to heaven, or after Christ, and the things that belong to their everlasting peace?—*Thomas Brooks, 1870*.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring-time.—*Matth. Luther*.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
 "Wives, obey your husbands."
 "Fathers, provoke not your children to wrath."

LABOR ON: REST COMETH.

Finish thy work, the time is short;
 The sun is in the west,
 The night is coming down: till then
 Think not of rest.

Rest? Finish all thy work, then rest;
 Till then, rest never,
 The rest prepared for thee by God
 Is rest forever.

Finish thy work, then wipe thy brow.
 Ungird thee from thy toil,
 Take breath, and from each weary limb,
 Shake off the soil.

Finish thy work, then sit thee down
 On some celestial hill;
 And of heaven's everlasting bliss
 Take thou thy fill.

Finish thy work, then go in peace,—
 Life's battle fought and won;
 Hear from the throne the Master's voice,
 "Well done! well done!"

Finish thy work, then take thy harp,
 Give praise to God above;
 Sing a new song of mighty joy
 And endless love!

TEMPER AT HOME.—I have peeped into quiet "parlors" where the carpet is clean and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper that renders homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means of society can make it: the opening stage of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

A ROSE-BUD WITHOUT THORNS.

It was bed-time in the nursery and the evening prayers were said; only baby was kneeling, and the mother listened for the closing words of her short petition. They were these: "Oh, Lord, make me a sweet rose-bud without any thorns." And then

the rose-bud face was lifted, and with little arms around her neck the mother asked: "What do you mean about the rose-bud, dear?"

"Oh," said baby, sometimes I get vexed and I'm naughty, and I cry's de tories."
 "Yes," said one of the older children, "we call this beautiful nursery a little garden of the Lord, and we are the flowers in it, and if we are unselfish and obedient and gentle, our heavenly Father loves us, and is pleased, and if we are any other way the thorns hurt him, and make us ugly and our garden is spoiled."

The mother turned with a thankful smile to the good nurse who stood by. She came from one of the cold north countries, where the mind seems to revel in beautiful fancies, and with a heart set on all things pure and lovely, she was leading the little ones of her charge to goodness and happiness by pleasant paths. But let us think a moment. If this infant, in that sweet garden so watched and tended, must strive and pray to be a rose-bud without any thorns, how is it with us, who walk in devious ways, and often under clouded skies bear the burden of life? Is there a day when thorns of getting "vexed" or some of those "other ways" do not mar the beauty of our Christian life, and make it unlovely to those about us? And in our best efforts do we make the smile of the Lord our high motive for well-doing; his grief at our sin the check upon all that is wrong in thought or action? Does the fragrance of an unselfish, obedient and gentle spirit surround us; is the beauty of the Rose of Sharon reflected in our lives? Should we not look up with the faith and prayer of the little children, asking always to be made more like him till the smile of the Lord is the fennet of the soul?

A SAD SIGHT.

There are many sad sights to be seen in this world of sin and sorrow, but one of the saddest of all is that of an aged man without religion. He has enjoyed a lengthened probation; he has been favored with many means of grace; he has been admonished by many solemn provinces. And yet we behold him near the close of life, on the borders of eternity, without any preparation for its great realities. He has not made God his friend; he has not chosen Christ as his Savior; he has not yielded to the Holy Spirit as his sanctifier. And thus he has no meekness for the inheritance of the saints in light, no preparation for the rest that remaineth for the people of God. He has spent all his life in living in this present world. He has given to it all his time and thought and energies. Whatever treasures he may have laid up, they are all laid up upon the earth and not in heaven, as the Savior exhorted him to do. Not a farthing has he laid up there, and were he to die as he now is, he would be bankrupt for eternity.

He would be wretched and undone for ever.

And yet, sad as is his condition, he realizes it not. He has no concern about the interests of his precious soul. He is as careless and indifferent to these as though he had no soul or as though he were sure of living on to the age of Methuselah. He is still as eager to get the world as ever. His thoughts and affections are as much upon it as when he first set out to gain it, and more so. It is his god, his only god. Were it to be taken from him or he from it, he would have no god. He would be without God in the world and without God in eternity. We look with pity upon him. It would seem that if angels ever weep they would weep over such a spectacle.

And yet, blessed be God, it is a possibility that he may be saved. There is hope for him even at this eleventh hour. Were he even now to repent and believe on the Lord Jesus Christ, God would forgive him, for he will abundantly pardon. And the Savior has given the precious assurance, "Him that cometh unto me I will in no wise cast out."

FAMILY DEVOTIONS.

There is no more beautiful scene in the Christian's pilgrimage than to behold sincere devotions practiced at the family altar. The gathering together, morning and evening, of the family circle to read the holy precepts and precious promises of the Gospel, to sing the praises of the Most High in the sweet songs of Zion, to bow down in humble adoration of his majesty, and pour out with one accord their heartfelt thanks for his many blessings, and seek the consolations of his infinite grace, makes a blessed season in the household. These daily times of devotion have a softening influence upon the hearts of children which renders them peculiarly open to religious impressions, and the lessons of piety thus impressed by the parents will sink deep into their hearts, and, like seed sown in good soil, will spring up in after years into fruits of righteousness, crowning their lives with heavenly graces and Christian virtue.

Prayer is a necessary element in the Christian father's character. By an observance of this truly Christian duty he familiarizes his children with the precepts and requirements of the Gospel, strengthens them with a love of righteousness and virtue, and inspires a respect for himself on account of his Christian character, which will make them strong to resist temptation when they leave the parental roof to go forth into the world to battle for themselves.

As Daniel in his captivity, in a land of idolaters, when he was beset with the snares of his enemies, knelt down in his chamber with his windows open toward Jerusalem, and prayed, and gave thanks

before his God, so will they when dangers surround and temptations assail, with a recollection of home and the family altar, and the gray-haired father that still follows them with his prayers, raise their hearts to God and be strengthened by his might and cheered by his spirit.

A pious, devout family, however obscure their lot in this life, possess a certain dignity of mind and an even temper founded on their hope of a blissful immortality beyond the grave, that commands the esteem and wonder of those that are far superior to them in the honors and riches of this world, and yet have not the courage to turn from these vanities unto the living God. If we are poor in temporal possessions and rich in faith we have great expectations—no less than a crown of glory in the kingdom of the Redeemer, and a participation with Jesus Christ in an inheritance that is incorruptible, and fadeeth not away.

Family prayer, as a means of grace, draws us nearer to heaven and to the fountain of purity and love. It shuts out for the time all worldly affections and earthly interests, and opens up to our delighted vision the glories of the New Jerusalem and of the numerous assembly of the redeemed from earth, that sing the song of Moses and the Lamb. It ascends to heaven, as gracious incense, securing God's loving kindness and pardoning mercy. It refines and elevates the emotions by directing them to things above, imparting a spirit of humility, a dependence and trust in Christ as the rock of our salvation, causing us to grow in grace and rejoice in a knowledge of the Lord, of whom to know aright is life eternal, making the family circle the dwelling place of unity and the peace of God that passeth all understanding, inclining their hearts to virtue, righteousness and self-denial, and clothing their whole lives with the beauty of holiness.—*By Josiah J. Kani, in Herald of Truth.*

We are only entitled to claim the New Testament promises to prayer on the terms of being united to Christ by living faith, and in virtue of that union of being assimilated to his chartered.—*Geo. Salmon, D. D.*

There is nothing so delightful as the hearing or the speaking of the truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato.*

The rainbow of the skies knows not more rare and beautiful colors than the rainbow of the centennial blessings under which our Savior hath placed his throne: blessings as fresh as the verdure of spring, and as beneficial as the pure air of the mountain top.—*Samuel Lee, 17th Century.*

FOR THE CHILDREN.

THE BEST BEAUTY.

I know a little fellow
Whose face is fair to see,
But still there's nothing pleasant
About that face to me.
For he's rude and cross and selfish
If he can not have his own way,
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see,
But that we never think of,
So kind and brave is he.
He carries sunshine with him,
And everybody's glad.
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by.
But what we do, I tell you,
And what you can't deny.
The plainest face has beauty,
If it's owner's kind and true,
And that's the kind of beauty,
My girl and boy for you.

Golden Days.

A LITTLE THING.

By crossing the South Ferry from Brooklyn to New York, every morning, I became quite familiar with the crowd of newsboys who noisily offered their papers for sale. There was one boy who attracted my attention more than any of the others. His voice was louder and hoarser, as he shouted: "*Herald, World, Times, Tribune.*"

He had a way of elbowing himself through the passengers to a customer, with the most exasperating indifference to their discomfort. He was by far the plainest of his associates, and his clothes were more ragged. "A rough little specimen" I often involuntarily said, as he passed by me shouting with all his might. Yet I afterwards learned to look upon this lad with admiration and respect, and a strong regard for his welfare began to possess my heart. It was a little thing that changed my feelings towards him. This was how it happened:

One morning I had crossed the ferry later than my usual hour. Wishing to make a memorandum of several items I feared I might forget when once absorbed in business, I stepped into the Battery for a moment and seated myself on one of the benches. Very soon my attention was attracted by a newsboy, who upon observation turned out to be the very one I had so often noticed about the ferry. He was stretched out at full length, consuming a great piece of gingerbread. This day was sultry and oppressive, hardly a breath of air was stirring, and I did not wonder at his choosing a shady spot for his repast at this interval of business.

I had written up my notes, and having replaced my memorandum-book, was about to hurry on, when the faint cry of a bird arrested me. Just then a little sparrow, fluttering and exhausted, fell to the ground close to our newsboy. Immediately he sprang from his seat. I was going to interfere, fearing for the life of the delicate creature, exposed to such rough hands; but I stopped when I saw the boy kneel down beside the poor bird and bend over it with the greatest solicitude. "I will watch and see what he will do," I said to myself. Tenderly he lifted the sparrow from the dusty pathway and placed it on the cool grass under the shadow of a neighboring tree. Ah! how wearily and helplessly the wings fluttered as it tried to rise, and how its tiny heart beat with fright!

The boy pulled off the straw hat—the old ragged hat that he had worn ever since I first saw him, now many months ago—and with the gentleness and tenderness of a mother, he fanned the exhausted bird. I bent forward to catch a glimpse of his face. How it was transformed! Such a look of tender pity I saw which made the coarse features appear really fine and lovable. There he knelt, fanning away, with never a thought but for the stricken creature at his feet.

Gradually new signs of life were noticeable in the bird. Its twitter became stronger, the trembling less and less, and presently up it flew to the friendly tree above, and chirped its gratitude from among the branches.

Another boat arrived, the boys again set up their cry. Immediately our little newsboy sprang to his feet, snatched his papers from the bench and darted away with his peculiar hoarse shout, "Paper, sir, paper?" All else was forgotten. His thoughts were now wholly given up to the business of selling papers.

Such a little thing it was! Probably the boy never again thought of what he had done, but all day long the touching scene kept running through my mind. I could not but reproach myself for my former hasty and rather harsh judgment of him, for I felt that such tenderness and pity under that rough exterior could not fail to come from a noble nature. How strongly the words of One that never does an injustice, then came back to me: "Man looketh on the outward appearance, but the Lord looketh on the heart."—*New York Observer.*

Two persons came to a clergyman to have a dispute settled. Each believed the other to be in the wrong. After he had heard them all through, he settled it in this way: "Let the innocent forgive the guilty."

He that is afraid of solemn things has probably solemn reason to be afraid of them.—*Spurgeon.*

WHY THE GOVERNOR DID NOT DRINK.

The following incident, which occurred in the life of Governor Geary, of Pennsylvania, was related by Howard, an Episcopal minister of New York.

The Governor was at a social dinner at which intoxicating beverages were passed, which were refused by him. This act, so unusual in men of his rank, was complimented by a friend who sat near him, who asked if he might know how he came to the possession of such principles; and the Governor replied in substance as follows:

"My father was a rich farmer, and enjoyed with his family the temporal blessings of that class of men. But he took to drink. Piece by piece he sold off his personal property, and then acre by acre the farm went to pay his bills at the tavern, and to support the family; for father was neglecting his work for the companions of the bar-room. Thus things went on until only a little land and a wretched house remained of his once magnificent estate. But worse than this, he had lost that noble manliness which had once characterized him. The loving husband and indulgent parent had been lost in the fumes of drink. Of this, mother was the most sensitive of any one. Hers was the heartache that only the wife of such an unfortunate man knows. The tears that she had shed over our blasted prospects, and especially the husband's, whom she yet loved, were bitter and scalding. Her grief was eating at her vitals and drying up the fountains of her life.

"One day while we sat in what we called home, waiting for father—mother anxious to have him come away from his dreadful companions, yet dreading to hear him come crazed with drink—I chanced to look on her face. What I saw stirred my sympathies for her. My own dear mother was weeping. I could see the tears creeping noiselessly and rapidly down her cheeks. I did not need to ask the cause of her sorrow, for though but a little boy, I could guess it all in a moment. She was thinking, about father's drinking, and the sorrowful consequences it was bringing upon the family. My courage ran to a high pitch at the sight of that silent grief. With the warm-heartedness of the child that I was, I said, 'Mother I won't ever drink rum.' In an instant she folded me to her breast and carried me to the little bedroom, where she poured out such a prayer to God for her son, that he might be able to keep the vow that he had just made, as none but a mother in her circumstances could offer. Such was the impression made on me at the time that I have never forgotten it, but have always had grace to keep 'my promise.'"

Charity is a first Mortgage on every human being's possession.—*Brayton.*

A BOY'S DECISION.

Many years ago Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, while about to spend a day in the neighborhood of Lake Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell about them. He did his work well, and the entire satisfaction of the visitors. On their return to their starting point, Mr. Hall took a flask of whisky from his pocket, and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise the offer was firmly, but politely, declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings if he would take that whisky. But the boy was firm. A real, manly heart, was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said, "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! At last my father took a stand. He signed the pledge, and wore the medal as long as he lived. On his death-bed he gave it to me. I promised him that I would never drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise." That boy's decision about drink was noble. Yes; and it did do good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it into the water of the lake, near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying, as he did so:

"My boy, that was the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."—*Rev. Dr. A. Newton.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, AUGUST, 1886.

A rare but praiseworthy example was set by a lately deceased sister of the Evangelical Association, in Indiana, in ordering before her death, that no tombstone should be set to her grave, but that the amount of money usually expended for this purpose be given to the mission cause of her church.

To what extent drinking habits prevail in our great cities is shown by the report that New York City has a saloon for every twenty-three voters, and that Philadelphia has one saloon for every twenty-nine voters. One ward in the latter city is reported to have a saloon for every eight of its voters. People are complaining of hard times and scarcity of money to buy the necessities of life. Is it a wonder that a great majority of those who frequent these saloons and by whose custom they are kept open should find it hard to make a living for themselves and their families?

To show what an effect the drinking habit has upon the minds of its votaries, it is reported, that in Prussia the number of insane people is in almost exact proportion to the number of public houses and retail drinking shops.

HARVEST THANKSGIVING.—This is the time of the year, when according to an honored custom, Harvest Thanksgiving services are held in our churches. These services should be more than a mere custom. All should feel the propriety of attending them and out of the fullness of their hearts unite in offering thanks unto the Lord who has again bountifully blessed us and provided us with the necessities of life. And as the people of Israel were never to appear empty before their God, but to bring with them a thanks-offering in proportion to the blessings received, we too should not forget to offer thanks by giving to the church of the Lord a portion of that with which the Lord has blessed us.

"GOD IS NOT MOCKED."—"God is not mocked, that which a man soweth shall he also reap." This fact is being daily illustrated, and yet the hearts of men become so hardened that no notice is taken from it. The following, which is another proof of the foregoing, has come under our observation, the truth of which can be vouched for. On Saturday evening, May 22nd, last, a man about 70 years of age, having become nervous during a thunder storm that was raging, in a fit of excitement called upon "Almighty God to stop the pealings of thunder or strike him down at once." The words were scarcely uttered, when a loud and terrible peal of thunder was heard and the old man wildly throwing out his hands fell dead at the feet of his grandson, who was with him at the time. Without any further comments we will leave the facts of the instance with the reader for meditation. Read Romans, 2, 5, 6.

In another column one of our correspondents writes on systematic giving for the mission cause. We can not too highly recommend what he says, and desire very much, that the time may not be distant when our people learn to exercise more system in giving, and less in withholding that with which the Lord has prospered them.

SABBATH-SCHOOL CONVENTION.

The Sabbath-School Convention, of the Eastern District Conference, will be held in Deep Run Church, on Tuesday and Wednesday, August 10 and 11. Appendix is the programme:

Tuesday, Aug. 10th.
Opening and organization at 9.30.
Address of Welcome, - Rev. A. M. Fretz.
Reports of the different schools.
Children's Meeting, 2 P. M.
Discussion 8 P. M.

The relation of the Ministry to the Sunday-school.
Rev. A. B. Shelly,
Supt. P. R. Kline.

How can the teacher labor most effectively to secure the conversion of his pupils?
Supt. C. H. Moyer,
Supt. I. K. Freed.

Wednesday, Aug. 11th.
Devotional exercises, 9 A. M.
Discussion, 9.15 A. M.

What are the labors and reward of the true Sunday-school Teacher?

Rev. J. S. Moyer,
Supt. U. S. Stauffer.
The Assistant Superintendent and his duty.
Supt. John L. Bauer,
Supt. Henry B. Schantz.

Answering of referred questions.
N. B. Grubb,)
W. S. Gottschall,) Committee.
James B. Funk.)

MR. SPURGEON ON THEATRE GOING.

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theatre, if I go, a great number of those will go to whom it will prove positive harm. I will not be responsible for alluring by my example into a temptation which, but for my self-indulgence, they would entirely escape."

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling tables. No! but a friend of mine once related the following incident to me: One day Mr. Blanc met me and asked me how it was I never entered the grounds. 'Well, you see,' said I, 'I never play, and as I never make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a mistake,' said Mr. Blanc. 'If it was not for you and other respectable persons like yourself, who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself you do not by your presence in my grounds contribute materially to my revenue. Numbers of persons who would not think of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling table the transition is easy.' After I heard that" continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to theatres."—*Pall Mall Gazette*.

Truth will ever be young. Integrity, uprightness, honesty, love, goodness, are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enslaved them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow the everlasting truth.

The anaconda is caught by throwing to it a live dog. When it has swallowed the dog it goes to sleep, and then it is easily trapped. So with men and women; many of them have been captured by Satan through their appetites.

A NEW COMMANDMENT I GIVE UNTO YOU;—THAT YE LOVE ONE ANOTHER.—Christ was now making His will; and amongst other things that he bequeathed to His disciples, He takes this commandment as a father would do his sealing-off of his finger, and give it to them. By this they should be known among all men. But this does not only refer to the eleven disciples to whom Christ personally spoke, but to all His followers. Let the Sunday-school teacher make a practical personal application.—Lesson 8, Aug. 23rd.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such very little ones. "Cast thy bread upon the running waters; for after a long time thou shalt find it again."—*F. W. Faber*.

CHURCH NEWS.

FLATLAND.—A Sunday-school was organized in our Flatland Church, near Quakertown, a short time ago, which appears to be in a very prosperous condition. Over a hundred scholars are enrolled, and new ones have been coming in every Sunday thus far. The members of the small congregation are greatly encouraged and nearly all of them take an active interest in the Sunday-school. Brother Daniel M. Landis was chosen Superintendent, with Brother Mahlon L. Rosenberger assistant.

GERMANTOWN.—The monthly meeting of Sunday-school and congregation, of which I have spoken before, was held on Sunday, June 27. The attendance was not as large as usual, but the exercises were all the more interesting. The pastor not being able to be present, the meeting was presided over by Bro. Arthur Smith. The exercises consisted of singing, Bible reading and comparison, and addresses by members and visiting brethren. The following Sunday, quarterly communion services were held. Bro. C. H. A. v. d. Smitsen preached a very pointed and highly edifying sermon, basing his remarks on Psalm 23. Twenty souls bowed at the table as they became quiet before the Lord and in commemoration of his suffering and death, that they might live, partook of the consecrated elements. There was a deep feeling and recognition of the promise, "Lo, I am with you always, even to the end of the world." One of the faithful teachers of the Sunday-school, Miss Nellie Ballentine, last week sailed for Europe, to be absent about two months. May the good Lord be with her in all her ways and safely bring her home again.

MISSION DEPARTMENT.

For the Mennonite.

MORE ABOUT MISSIONS.

Since I contributed the article on *The Chinese*, in which I referred to outrages committed against these foreigners in the West, I am happy to say the Senate of the United States has passed a bill appropriating \$150,000 to indemnify those who lost property in that disgraceful onslaught. We sincerely hope the House will find time and conscience enough to put this bill through and give the President an opportunity to render tardy justice to outraged people. Right is might, and nothing else is in the long run.

A very commendable feature of church work carried on in some of the Mennonite churches in Eastern Pennsylvania has been several times reported in these pages. I refer to *periodical missionary meetings* to awaken and foster the missionary spirit.

The Christian church is nothing, if not a missionary church. The spirit of Christianity requires you to love your neighbor for Christ's sake; and the minute you love others with a love that has hands and feet, and a purse, you are a missionary. I think it is a rule that churches prosper in proportion to the amount they give to others. A Christianity that hires a \$10,000 preacher and then calmly sits back and enjoys itself in cushioned sanctuaries, saying, "I've paid my pew rent; what lack I yet?" lacks the missionary zeal; lacks what the rich young ruler lacked; lacks the spirit which has spread Christianity over the world.

I am not joining in the "hue-and-cry" against wealthy churches. A wealthy church may be (and very many are such) a magnificent engine for Christ. But wealthy or poor, I believe every church ought to spend as much money outside as it does inside the church. If the church expenses are \$5000, the missionary treasurer ought to report disbursements at least equal to that amount.

These missionary meetings to which reference was made stimulate giving. The lack of the people is not so much the means to give as fixed habits of giving on principle. If you can educate the laity to systematic giving you will quadruple your mission funds.

How many readers give \$3.65 annually to missions? Many give more, but still more, I fear, give less; yet if systematically given, a penny a day, no one would feel it a hardship. Many adherents of the Christian church smoke five times the above amount and think nothing of it. They smoke it systematically. Habit may be a servant of the Devil, or of Christ according as it is employed.

Another work of the missionary meetings is to teach proper motives of giving;

but this is such a wide topic, involving church fairs, picnics, sociables, etc., that I will not attempt to discuss it now. Some brother may feel inclined to start the ball rolling and then we shall doubtless have a free expression all round.

In conclusion I wish to call the attention of the clergy to a society which is doing so much good by printing and circulating literature on Christian Giving. It is called, *The Christian Giving Society*. Address the Society at New York City, and ask for specimen copy of *Christian Giving*, a monthly publication.

I may say that a former member of the Mennonite church in Springfield is a Trustee of this excellent institution. The same gentleman is also one of the incorporators of the Chinese Sunday-school Union, of New York; and finally he is a trustee of the American Institute of Christian Philosophy and a very important member on the finance board of one of the largest New York Churches.

I mention these things because the methods of the Mennonite church are so quiet and non-aggressive that its influences are not ordinarily caught by printer's ink. But the consciences it educates and the solid principles it inculcates work out in society in many a spot where no man ever knows that the Mennonite church produced a flower.

July 10, 1896.

J. S. TAYLOR.

OUR MISSION STATIONS.

Our missionary Bro. Voth, under date of July 3, writes:—

"The Cheyennes are preparing a great 'Medicine Dance' again. They are moving in already from the whole reservation, and are concentrating about 3½ miles East of us. I think, to-day they are beginning to build the large Medicine lodge, which is done with great pomp and many ceremonies. At the beginning of next week they will choose and paint the dancers, which are volunteers, generally from the ranks of the young men, between 16 and 25 years of age and from 60 to 75 in number. They do not eat nor drink during from 72 to 96 hours, only dance and smoke."

This is an unchristian, savage custom of which the Red Man seems to be very fond, and to which he devotes much earnestness. Oh, if these young men could be brought to the worship of the true God, and devote their enthusiasm and activity to the honoring of the Great Physician! Our missionaries are laboring among the Indians with this end in view, but they need helping hands and praying hearts.

With regard to their school and surroundings the Bro. writes:

"Our school closed on June 25th, and most of the children went to their homes on the different parts of the reservation. About 15 children are with us yet, and we shall probably have that number with us

during vacation.

We had dry weather here for quite a while, the consequence of which is that we did not get any millet, and only few vegetables and oats. Potatoes are fair and corn very good. The fruit was almost all killed by the late frosts.

A great many Indians have started little farms this year, and a good many of these will get a pretty good crop of corn."

Bro. Haury writes to the *Nachrichten* under date of May 21st:

"On the 18th inst, two of our Indian children, Percy and Mary Romero came back from Halstead. Both suffered from consumption and therefore were brought home. Percy's foster-father fetched them from Kiowa. The youth arrived so much wasted and exhausted that I feared he would not live over night. He had a very hard night. On Wednesday morning at about 8 o'clock he expired. A half hour before, my wife brought him some food, but he took none. As my wife talked with him concerning his soul's salvation, he whispered: 'I pray to Jesus, and you must pray for me.' Fifteen minutes later I was called for, as I came to him he had already expired. His foster-father who lives with us at the station in a house, says that Percy had already for 5 or 6 years violent hemorrhages of the lungs. On Thursday forenoon we brought the corpse into the school-building, and held funeral services after which, we, accompanied by the children, repaired to the graveyard. There were but few old Indians present. I spoke through the interpreter, Daniel Tucker, to them. This is now the second that the Lord has, in a short time called from our Indian children in Halstead. In both cases consumption had begun its wasting work before they had left their homes."

CONVERSION OF COUNT GASPARIN.

"Then came the officers to the chief priests and Pharisees, and then they said unto them, 'Why have ye not brought him?' The officers answered, 'Never man spake like this man.'—John vii, 45, 46."

Adolph Monod, one of the most faithful and gifted evangelical ministers of the present century, preached Christ crucified and his free grace, to his church in Lyons, France. One Lord's day, preaching from the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth should not perish but have everlasting life," he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he should show how men could be saved through faith in this God-man. But the authorities of this church were full of Catholic and other errors, and opposed to a doctrine so truly evangelical. Hence, they informed Monod that if he

did not omit the sermon he had announced, they would have him arrested and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic count—Count de Gasparin. He came home at evening to his wife and found the sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which was at first an official duty became a service of the heart. They finished the first and eagerly grasped the second. And what was the result? As a magistrate, as a prefect, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians; yes, living joyful and happy believers in Christ. They found that night the pearl of great price, and it has remained in the family. Their son, Count Agenor de Gasparin, has long been the head and pillar of the evangelical party in France.—*Words and Weapons*.

Interest in Missions deepens as our knowledge of the work widens. To confess indifference is to plead ignorance of its progress and importance. "And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. 49, 6. The prophet goes on and says:—"Kings shall see and arise, princes shall also worship." The *how*, this is to occur, puzzles the minds of many Christians and yet they do not deem it their duty to lend a helping hand. Paul found just such people among the bigoted Jews, to whose objections he graphically answers:—"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'—Rom. 10, 12–15."

THE SABBATH SCHOOL.

Questions and answers are the best means for increasing and impressing knowledge. The human mind can never outgrow the "Socratic method," which was in the world long before Socrates. To teach well, do not lecture, but question. An old statement this is, but how often it needs to be repeated! The lecturing teacher is posted in almost every Sunday-school in a conspicuous place. How much do scholars take in and remember? Questioning would develop a surprising state of ignorance.

There are ruts and there are rails. A plow-man who always plows up the same furrow is not much of a success as a plow-man; but an engineer who runs his engine off the track at a dangerous curve, is still less of a success as an engineer. It is a great thing to know the difference between a rut and a rail, and no Sunday-school Superintendent is fully qualified for his office until he has attained to that knowledge. Every one ought to be fully persuaded in his own mind as to what are the things which ought not to be run in ruts, and he must see to it that in his anxiety to prevent the school from running in ruts, he does not end by running off the rails.—*Sol.*

We have just received a copy of G. F. Pentecost's new book, "In the Volume of the Book, or The Profit and Pleasure of Bible Study." This book contains the substance of the addresses to young converts delivered by Mr. Pentecost in the afternoons during a protracted series of evangelistic meetings held in the winter of 1878-9. We admire this little book from the pen of one of New York's great preachers and can not help but recommending it to Sunday-school workers. It will be a stimulus to more systematic Bible study, as well as a help to firmly ground the reader in the great truths of God's word. To give an idea of its beauty and its merit we make a few extracts: "We know the truth of the Bible, not by metaphysical or intellectual demonstration, but by experimental proof, as real in the sphere of our religious nature as scientific demonstration is real in the realm of matter. Two and two make four; that is mathematics; hydrogen and oxygen in certain proportions make water; that is science; Christ and Him crucified is the power and wisdom of God for salvation; that is revelation. But how do you know? Put two and two together, and you have four; count and see. Put hydrogen and oxygen together, and you have water; taste and prove. Believe on the Lord Jesus Christ, and thou shalt be saved; believe, and thou shalt know. The last is as clear a demonstration as the others.

An earnest church worker said, "At our house we repeat three questions and answers from the Catechism every morning at family prayer—the same three for a week, after which we take three more verses. By this plan we go through the Catechism every year." It was for just such a method of instruction, we venture to say that the Church Catechism was prepared. This plan will not supersede its use in the Sunday-school, but will prepare for it, and make it more useful. Let some more try the plan.

Many Christians, young and old, are saying, "I do not understand the Bible," and "I do not enjoy reading it." In most cases the reasons are very apparent, and among them this one: They will not give up the world, but persist in these unholy, and in many cases, ungodly associations, which war against the soul and prevent fellowship with God—without which the Bible is a dull, dry, dead book. But come out from the world and be separate, and God will receive you, and reveal Himself to you, and wonderful things out of his law. Why is it that so many Christians make their choice with the world only to perish with hunger on miserable husks that the swine do feed upon; when, if they would only live at home with their Father, they would have kisses, and robes, and rings and shoes, and fatted calves, and such music and dancing as the world never dreamt of and cannot give? Refer to Ps. 81, 13-16.

NEED FOR WASHING THE FEET.—I never understood the full meaning of these words of our Lord, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards. If they are of the higher order of Society a servant performs it for them and then they are "clean every whit." Does not this, in a figure, represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Savior, and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be "clean every whit?"—*Statham.*

Philadelphia has 535 Sunday-schools, with 153,348 scholars and 15,393 teachers; or about a fifth of its population.

INTERNATIONAL 8. SCHOOL LESSONS.

1886 Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 6. August 8th.

GENTILES SEEKING JESUS.—John 12, 20-36.

GOLDEN TEXT.—Verse 32.

We have now come to the events of the last week of our Savior's life on earth. During the day Jesus was publicly preaching and working miracles in the temple. At night he returned to Bethany to enjoy the hospitality of his friends. The incident of to-day's lesson occurred probably the second day after those of the last.

I. *Life through Death*, v. 20-26. Certain Greeks that had come to worship at the feast made application to Philip to have an interview with Jesus. These Greeks were not born Jews but Gentiles—Greeks by race, but perhaps proselytes, or easy-going Gentiles—travelers who were accustomed to worship the gods of the place into which they came as the manner of some in our day is to "Do at Rome as Rome does," without considering whether Rome does right. They may have been in the procession honoring Jesus a few days before and were now anxious to have a personal interview with this noted person. Though our text does not strictly state it, we have reason to believe that Jesus granted their request, and that the answer recorded, was spoken in their hearing. He however answered no curious questions about himself, but spoke of his death, because his being sought by these Gentiles may have suggested to him how through his suffering and death they, as well as the Jews were to have the blessing of life—spiritual and eternal life.

As a grain of wheat was only turned into fruitfulness by decaying entirely, except the germ, so must the *Son of Man*—Christ in his mortal state, go unto death, and again be glorified in order to bring forth much fruit. As Christ had to go into death that life might be restored to man, so must man, not so live his present life as to lose the heavenly, but must deny, earthly, that much fruit may be harvested, heavenly. Christians do not shrink from the death of self and sin; from affliction and trials; from the death of the body; all tend them to prepare them to keep their lives unto life eternal. The true Christian life is verified in the fact that he no more serves the world, but Christ, by following him. He has the promise of being with Christ, and of being with Him honored and glorified.

II. *The Voice from Heaven*, v. 27-30. As man Christ was subject to human infirmities, which indeed was the great proof that he was man. Contemplating the near approach of his death, while discussing about its necessity to the people, he was troubled concerning it. Should he pray God to save him from this hour? As human he would, but as it was the hour of glorification, as well as of suffering, He as an example controlled human weakness, and wholly resigned to his Father's will, said, *Father glorify*

thy name. God, who ever hears the call of His children answered in an audible voice from heaven, v. 28. This voice was not for Christ's sake, he knew his Father's mind and answer; but it was God's tender regard for those who were by, especially for those seekers who had not had the opportunity of seeing Christ's miracles as the Jews had, that they may be confirmed in faith.

III. *The Power of the Cross*, v. 31-36. One of the peculiar characteristics of the Messiah was, that *unto him* shall the gathering of the people be, Gen. 49, 10. Jews and Gentiles, Jesus himself says, "I will draw all men unto me." Wherin lies the power for gathering the people? For drawing all men? In the uplifted Christ. In that day, etc., read Isa. 11, 10. Now, says Jesus, *in that day*—the time when this world, which is under the power of Satan, is to be conquered, and subdued to myself and Satan's power on earth shall henceforth decline, v. 31. *We have heard out of the law, that Christ abideth forever*, Ps. 90, 4. We must be careful to get a right interpretation of God's word. Understand thou what thou readest? Acts, 8, 30. *Walk while ye have the light, etc.*

Lesson 7. August 15th.

JESUS TEACHING HUMILITY.—John 13, 1-17.

GOLDEN TEXT.—Verse 17.

The interview of the Greeks with Jesus was among the last events during the three days which he spent in the temple. After this he retired to Bethany. On Thursday morning two of the disciples were sent into the city to arrange for the Passover meal, and as evening drew on, Jesus came with the others. Judas having in the mean time held a consultation with the Chief Priests for the betrayal of his Master.

I. *The Last Meeting*, v. 1-3. The first verse of our lesson contains two great truths, which are important to be fixed on our minds, before entering further into this and the following lessons. These truths may be summed as follows: 1. *Jesus' Knowledge*, 2. *Jesus' love to his own*. Jesus knew that the time of his suffering, and departure was near. But he also knew that he was going unto the Father, from whom he had come, and who had consigned all things into his hands. He also knew that one of his disciples had secretly arranged to betray him into the hands of his enemies. The knowledge of this last fact might have had a tendency of showing partiality to his disciples: No, he having loved his own which were in the world, and we can not but say Judas with the rest, he loved them unto the end. This was to be the last meeting, the last evening they would spend together, the last passover they would eat together.

They had now entered the room to take their places for the meal, but who is to be servant, who is to stoop and do feet washing, as the custom was. In spite of all Jesus had said, the question of precedence was uppermost in their thoughts, and they were now striving as to which should occupy the highest place at the table, this could only be settled by the Master

repeating the keen rebuke: In my kingdom to be humble is to be great; the lowest is in it the highest.

II. *The Savior's Humility*: 4-11. The feet remained unwashed while Jesus is rebuking his disciples. But he did not confine himself to words. Rising from his couch, when the supper was about to begin, and girding himself as a servant he stooped to wash his disciples' feet. What a condescension; at the very time when the Redeemer possessed a full and lively knowledge of his cruel betrayal, suffering and eternal glory, he enters upon his lowest humiliation. Though this washing of the disciples' feet has a spiritual reference, we must not infer that the mere outward act had or ever will have any value in spiritual cleansing for Judas, the traitorous plotter, before the washing, was Judas, the traitor after being washed. Neither did the washing make him a fit guest at the Lord's communion table; for before that, he was ordered to depart. The great spiritual reference of this lesson is found in v. 8, "If I wash thee not."

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1. Some are not honest in their professions of attachment to Christ; and thereby bring injury to his cause. This is betraying Him.
2. Some are honest, but too self-confident, and thereby bring injury to his cause. This is denying Christ.
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III. *Precious Promises*, v. 12-14. These last words of our lesson, contain precious comforting promises. These promises can be claimed by all, but only on condition of faith in Christ as in unity with God. Believers shall do greater works than He, as proof of His Divinity. Prayer in the name of Christ will be answered. The effect of the answering of faithful prayer is the glorification of the Father. What troubled heart can not find comfort in these promises? *Let not your heart be troubled*.

Heed the conditions of prayer:

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Of the many parables spoken by Jesus there is scarcely one so well portraying the close union between God, himself, and his disciples and all believers as this one of our lesson to-day. What would better illustrate this unity than a picture of a grape vine with living branches full of fruit for the husbandman.

I. *The True Vine*. Jesus himself is the vine, the fruitful source of blessing to all the world. *This is a fruitful vine*; no wild vine without any pruning, and with no fruit. God is the husbandman. He has planted and tended the vine, and to His glorification will fruit be brought forth. *It is a clean vine*. God has purged it. The eleven branches that then were, were clean. God's Word is the great cleanser. *It is the true, original vine*. The Divine Archetype of which the others are copies. From no other source can fruitfulness be had; in no other channel can God be glorified.

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fruitful are taken away. The fruitful are purged that they may bear more fruit. In order to be fruitful the branches must abide in the vine. Separate from the vine the branch is dead. The vine-dresser expects all branches in the vine to bear fruit. There must be a close union between vine and branches; *they in Him, and He in them.* The living branches can expect strength from the vine. They will receive sap from the roots. They will ask and receive. A person fully united to Christ has a desire to do God's will above all things else, and he has no inclination to ask anything for his own personal ends. By bearing fruit we are truly his disciples. The branches take no advantage of each other, in union they draw from one source, sap, bear to the glorification of one husbandman, fruit. The fruitful branches are loved, chosen and ordained. The unfruitful are left to wither, are gathered and burned.

III. *The Fruit, Herein.* In the whole case of vine, branches, union, pruning, and fruitfulness is God glorified by the bearing of much fruit. It is the honor of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit; so it is the honor of God, to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love. The fruit of these branches are good works. Notice not the fruit but the branches, and the union of the branches with the vine are first.

In the nineteenth century all missionary societies in the world have spent about \$300,000,000, while Christian nations have spent in the same time \$15,000,000,000 in war; that is fifty dollars for the demon of war to each dollar for the gospel of peace. The Chinese spend \$200,000 annually for their religion.

In the City of Brotherly Love no less than forty-four Lutheran pastors reside. Of these fifteen are German, one Swedish, and the rest English. One belongs to the Missouri Synod, one to none, twelve are members of the General Synod and thirty of the General Council. Of this number probably ten have no charges, being engaged as editors or professors, or having retired. Philadelphia is also the seat of the seminary of the Pennsylvania Synod, as also of the publication house of the General Synod and the leading house within the Council. Here two Lutheran papers, the *Lutheran* and the *Observer*, are also published. The first Lutherans in America were found in the neighborhood of Philadelphia and founded there the first congregations of our communion.—*Lutheran Standard.*

FOR "MENNONITE" MISSION FUND.

Of Sister Amanda Shelly, 1927 North Sixth St., Philadelphia; 50 Cts. F.

Of Caroline Tschantz, Mt. Eaton, O. 50 Cts. G.

MARRIAGES.

HORNER-SHELLEY.—On July 1, 1886, in Philadelphia, by N. B. Grubb. Mr. Oliver Horner to Miss Adelaide Shelly, formerly of Milford, Pa., all of Philadelphia.

DEATHS.

KROUT.—On June 23, 1886, in Plumstead, Bucks Co., Pa. Lydia KROUT, daughter of Jacob S. and Mary Ann KROUT, aged 17 yrs., 11 mos., and 19 days. Interment at Deep Run Mennonite burial ground on 25. Funeral services in the English language by Allen M. Freitz.

MOYER.—On July 7, 1886, in Philadelphia, of consumption. Aaron F. Moyer, aged 56 years. Deceased suffered severely for more than six months, but he bore all his burdens with Christian fortitude, and died with a living faith in the Lord Jesus. Funeral services were held on the evening of July 9, by N. B. Grubb. Interment at Dovesburg Mennonite Church the following day.

SCHRETT.—On July 11, 1886, in Milford, Bucks Co., Pa. Amanda Schreder, wife of Jonas Schreder, aged 30 yrs., 7 mos. and 27 days. Interment at Schreder's Lutheran Church, on July 15. O. F. Wawer spoke at the house and A. B. Shelly in the church.

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5. Saint's Everlasting Rest.....	.75
Talks to Farmers— <i>Spurgeon</i>	1.00
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THE MENNONITE.

VOL. I. PHILADELPHIA, PA., SEPTEMBER, 1886. NO. 12.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

CROSS BEARING.

I am crucified with Christ—
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with him, the Crucified.
Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
Mid the laughter that is there;
Whirl thee through the giddy ways,
Bound upon my neck of hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon thee Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaudy cross,
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—Hicatus Bonar.

GOD'S WAY.

She Scriptures plainly state the divine plan for the salvation of sinners. That plan is comprehensive. It covers the world. It embraces all generations, throughout all time. It is this: that God, in the person of the Lord Jesus Christ has taken on him the sins of men and suffered on account of them, in our human conditions, to such extent as to make an atonement for the sins of all mankind, so that it would be consistent for him, as a moral ruler, and therefore having the interests of his government to regard, to pardon all sinners who would believe on Christ and give their allegiance to God through this Mediator.

This is a plan of mercy. The Bible

makes it clear. Men try to obscure it. They state the way in other methods. But it stands forth in the Word as God's way.

Those who have not the Bible can see that their Maker is merciful: they can cherish the disposition of repentance for sin and loyalty to God, and so come within the conditions of salvation. For in every nation he that feareth God and worketh righteousness, is acceptable to him. Out of barbaric darkness some shall walk into clear light. They need indeed the Scriptures, with all the clearer evidence which they give; but their own conscience and the visible works and ways of God leave them without excuse.

Yet, we must remember that this wonderful plan is a plan for this world. It is not carried over into the future world. This world has its arrangements, other worlds have their arrangements. There is nothing in all Scripture to warrant the idea that the redemptive plan is for any other world than this. Here, where Christ lived and died, is the one theatre of his redemption. When the end of this world-age shall come, the atoning work shall terminate also.

Our Lord, as his words are given to us in the 25th of Matthew, makes impressively clear the finality and the irrevocableness of the decisions of this life. "And these," said He whose words are undoubted truth, "shall go away into eternal punishment, but the righteous into eternal life."

This is final, it is irrevocable. There is no appeal, no other trial. The world-life, with all that is involved in it, is over. The judgment is pronounced. Those who have not accepted the Christ, have not responded obediently to the mercy of God, however revealed to them, will have passed beyond all hope.—*Observer.*

CARING FOR THE CHILDREN.—The missionaries of the American Sunday-school Union, under the direction of F. C. Ensign, Sup't, organized 151 new Sunday-schools in neglected districts and towns in the Northwest, and brought 557 teachers and 4,058 scholars into them, besides aiding 142 old schools, which have a membership of 567 teachers and 4,718 scholars. They also held 404 religious meetings. Superintendent Ensign says: "There are unoccupied fields where 100 more missionaries could be employed, who would devote all their labors for those who have no religious privileges if the society had the means to sustain them."

For the Mennonite.

MENNONITES IN THE LATE CIVIL WAR.

The following experience of Mennonites who lived in Virginia during the late civil war is taken from a private communication by a brother there to a brother in the North.

When the war of 1861 broke out the Mennonites, as an anti-slavery society, were in great danger of being roughly handled and impositions of a serious nature forced upon them. Fortunately the Mennonites, comparatively speaking, did not cover much of the seceded territory. Like the Friends, very little was known of them in the extreme South. They were located principally, that is in the then Confederate States, what was known as the Valley of Virginia. This was true also of the Tunker or Brethren Church. Many of the more rigid men of war among the secessionists angrily denounced the anti-slavery and non-resistant societies in the most distasteful manner imaginable. Strang as it may appear, however, most of the principal officers who knew their religion, their honest and inoffensive deportment, were inclined to favor them.

In May, 1861, when the first Militia draft was made, it looked very suspicious of fraud from the fact that a far greater number of non-resistants, in proportion to the inhabitants, were drawn than others.

They were taken into the army near Harper's Ferry, Va., though they were forced into the ranks, they could not under the severest threats be made to fire a gun.

About the middle of July, 1861, a call was issued by the Confederate Government for the entire force, i. e. every able-bodied man between the age of 18 and 45 years. As soon as this call was made many of these non-resistants and their sons kept themselves hid, and many secretly crossed the picket lines into the Northern States.

Some time during August or September of the same year, about seventy of these non-resistant men (Mennonites and Tunkers,) started to cross the mountains into West Virginia for the Northern States, guided by Bro. Daniel Suters, but were captured by the Confederate picket, near Petersburg, and then imprisoned in Castle Thunder, in the city of Richmond, for attempted desertion to the enemy.

This was a serious time for the prisoners and their loved ones at home. It was an occasion to severely try their faith and sincerity. They knew their Lord and believed his promises, and their united prayers pleaded in their behalf at a throne of grace in this their hour of sore trial and affliction.

The unfortunate prisoners were threatened to be taken out of prison and shot, but this the Lord suffered them not to do.

Hard and terrible as it seemed, the Lord's hand was seen in it all; the believing prayers were heard and answered, and the Lord's promise "that all things work together for good to them that love Him," was truly verified.

One of the members of the Confederate Congress, Aigemon S. Gray, a lawyer by profession, having heard of the sad state of affairs, and knowing these non-resistant Christians well, stood up in their behalf and nobly defended their cause. The Lord indeed guided him in thought, word and deed in presenting the matter to Congress. His arguments were so overwhelming that the Confederate Congress passed an Act, exempting the Mennonites, Tunkers, Friends and Nazzerites from Military duty by paying a fine of \$500. This they gladly accepted.

Mr. Gray, in pleading before Congress, took a copy of the "Confession of Faith," printed in 1837 by Bishop Peter Burkholder, and as set forth therein very clearly and forcibly explained the doctrine of the Mennonite Church. The Tunkers when asked for their discipline had none to offer when finally they, too offered the same Article of Faith, as exactly their faith and belief. Through this the Tunkers at that time were very friendly towards the Mennonites. Mr. Gray proved that these people were honest in their way of thinking. Besides, they are frugal, industrious and generally farmers, who have the best land in the renowned valley of Virginia and that they are the source of great production to feed the army. "Let them," said he, stay unmolested on their productive farms, and they will continue to produce provisions which we need and must have to keep up our army. But if you take these non-resistants away from their farms, they are utterly useless. We have already tried them in our militia, and they are a dead drag there. They would suffer death before they would fight. Let them stay on their farms and they will fill their duty promptly. G.

Jesus takes a living, personal, peculiar interest in each redeemed soul; bending over it continually with infinite tenderness, watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat, watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of his loving heart were fixed. No vague, indefinite, indiscriminate superintendence is that which the great good Shepherd still exercises over his flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history.—*Lanna.*

We must not hope to be mowers.
And to gather the ripe gold ears,
Until we have first been sowers.
And watered the furrows with tears.

CHASTISEMENT.

For whom the Lord loveth he chasteneth, and scourges every son whom he receiveth.—Hebrews 12:6.

Ever since the fall of Adam man's heart by nature hankers after evil continually, therefore no doubt it necessarily requires some kind of chastening to bring the mind in subjection to the will of God. For the Apostle in the same chapter tells us: "But if we be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Now, under the Mosaic dispensation, a bastard was not to be admitted into the congregation of the Lord even unto the tenth generation, forever. The Moabites were to be excluded. Here is a mystery which possibly some one might explain. Ruth was a Moabitess. She was imbedded into the royal household. Jephthah is designated a bastard and St. Paul makes mention of his faith in connection with those noted for their faith. In the eleventh chapter he says: "The time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthah, of David also, and Sammel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The tempter, the enemy of souls, is after every one. He is said to be master of a thousand arts, and as all are sinners and liable to fall, he improves every opportunity to make our short-comings appear to us as though they were sins of the darkest die, comparing them with the word of God; he deludes us into the belief that they are unpardonable. One who walks after the flesh has little regard as to his thoughts but one who fears God and tries to live up to the teachings of Christ and the Apostles finds that he has something to contend against. He realizes what St. Paul says, "What I would I do not, that which I would not that do I. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the prince of the power of the air." Here is a spiritual warfare. Is it to be wondered at that we sometimes receive wounds, and possibly at times sink almost into despair? But another object in chastening may be to teach one bible truths, such as no man can teach us. Said Bunyan, "When the Lord was about to reveal unto me a certain passage of Scripture he would suffer me to be tempted concerning it." Another, a German writer, says, "When God is about to impress us with a certain virtue he suffers us to be tempted through (gegen seichte untugend) its opposite in order that though wrestling and resistance we be made capa-

ble of retaining so rare a gift." Arnold's History of the Primitive Christian (German) has a short article alleged to have been written by St. Peter. The substance in English is something like this: "He who firmly believes that all things are over-ruled by the most high need not look with doubt or distrust on any circumstance, however strange it may appear, knowing that the all-wise creator will bring all things to a desirable end." None could sympathize with and comfort a backslider like Peter could after he had thrice denied the Lord.—*Olive Tree.*

THE PRACTICE OF SLEEPING IN CHURCH.

—The practice of sleeping in God's house, under the voice of the preacher, is, we believe, not prevalent in any other place of public gathering. This is not only a gross violation of the advice given in the Word of God "to hear the Word with attention," but it is most distressing to ministers, and most disgraceful to those who indulge in it. If the Apostle indignantly asks of the Corinthians whether they had not houses to eat and drink in, may we not with equal propriety ask those who indulge in this practice whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle restraint on the appetite, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the Word who can not be prevailed upon, one day out of seven, to refrain from the bad habit of feasting, which may well be termed gluttony, and which absolutely disqualifies or unfits him for receiving it.

To abide in Christ is the secret of perseverance in well-doing. Work, once taken up earnestly and entered upon with hopes which experience shows to have been too sanguine, falls by degrees upon the taste, becomes irksome, and at last is discontinued. So it will be, so it must be, where it is either taken up from lower motives, or where we do not habitually realize that it is God's work we are doing.
—*Rev. Dr. Pigou.*

The wages that sin bargains with the sinner, are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and payments together.

This world's no place for weaving
Light webs of fancies grand,
But for firm will achieving
High purpose with strong hand.
Nor dream, nor doubt, but stoutly
The task that nearest lies
Perform, and wait devoutly
On God, who helps the wise.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."

"Wives, obey your husbands."

"Fathers, provoke not your children to wrath."

HER PRAYER.

BY MISS C. M. PACKARD.

She brought her hearts desire to Him,

Yet could not leave it at his feet

And go away quite satisfied

That he would send the answer meet.

She plead, "My life is in this thing

Which thou canst give; withhold it not;

Power is with Thee, and faith is mine!"

What golden link had she forgot?

The constant months and years went by

With blessings crowned, but not the one

To which all lesser bounty seemed

A sunbeam to the full-orbed sun.

But still she prayed, and questioned deep

Within the silence of her breast,

"Why leaves He the supreme desire

To mock with trifles my request?"

At length the answer swiftly came,

"When thou canst leave the time and way

Unto the Wisdom that foresees,

Thy Father will not say thee nay!"

He gives and he denies. To her

The earthly bliss was freely sent;

Yet had she won a deeper joy

In wish and will to his attent.

THE IDEAL HOUSEHOLD.

The following excellent article taken from the New York *Observer*, is from the pen of Rev. A. T. Pierson, D. D., pastor of Bethany Church, Philadelphia, than whom we doubt if a more consecrated man to God's service can be found. We sincerely beg all heads of families and those who contemplate to establish families of their own to carefully and prayerfully read it through to the end.

In Scripture, the unit is not the individual but the household. Adam stood for the race in Eden; Noah's family went into the ark for his sake; Lot's household was warned of the coming ruin; Abraham was called as the head of an elect family; children were recognized and sealed as in covenant, before they could understand any moral duties or relations. God has always loved the children for the fathers' sakes, and visited the iniquities of the fathers upon the children. The family is organically a unit.

The Word of God emphasizes the household. It is the basis of church and of State, and the foretaste of heaven. It behooves us to ask carefully, what are the conditions of an ideal family relation, toward which we should direct our aims and our efforts. We answer:

AUTHORITY.

I. First of all, in every true household there must be authority. Gen. 18: 19, "I know him, that he will command his children and his household after him," etc. Let us not be afraid of that strong word, "command." There is no basis of family life where there is not authority on the one hand and obedience on the other. Children need law, not simply advice or counsel or even example. It may be well often to show them the reason that underlies a command and the reasonableness of authority; but it is sometimes quite as well not to assign a reason, in order that the habit of implicit, immediate and unquestioning submission may be formed.

The importance of such authority appears mainly in the fact that it is the natural condition of a supernatural work in the hearts of our children. The habit of implicit obedience prepares the child to submit to God. If he has been wont to yield a prompt and unquestioning compliance to the earthly father, when he becomes conscious of a heavenly Father who demands his obedience, it becomes easy and natural to transfer his habitual submission to him. What assurance have we that our children will obey God, if they have not been taught and, if necessary, compelled to obey us?

UNITY.

II. We should cultivate family unity. There is a unity in evil, that comes with out culture. (See Jer. 7, 18.) When idolatry found its way into the families of Judah, the Ishtar or "Easter" cakes were made for Astarte, and all helped in their way. The children gathered wood, the fathers kindled the fire, and the women kneaded the dough. If we are to have unity in good things however, it must be cultivated.

There ought to be a distinct and definite plan in our household life; a noble standard set up, around which all our family forces should be rallied. From the beginning, common principles should be cherished and common habits formed. And it should be a grave matter which is allowed to invade our unity. He who introduces the first dividing element, the first centripetal force, into the household, takes a grave responsibility, and risks not only damage to the family life but divine correction to himself. To separate one's self from the church to which the family go; to marry into a family with whom there can be no sympathy and fellowship; to deliberately seek amusements known to be obnoxious to the family tastes and principles, is an unenviable responsibility, and may be the entering wedge that splits the household in twain.

SYMPATHY.

III. There should be an intimate family sympathy. It is a great mistake for parents and children to hold each other at arm's length—to associate only formally

and occasionally. An occasional unbending on the part of the parent, becoming a child among children; indulging in childish sports and even romps, getting down to their level, if rightly controlled, will draw children toward the parents in tenderest love and sympathy. I know a noble man, who, as a father, goes off with his boys camping out on the mountains. There is between father and sons the fullest freedom, the most sympathetic relations; yet every look and word and act on their part exhibits the deepest filial reverence. So among the members of the family, there may and should be such sympathy, as that no words should be more suggestive of intimate and loving fellowship than "brother" and "sister." How much can be done in these directions by the simple habit of consulting each other's temperament, taste and preference in all matters of family life!

PRIVACY.

IV. There is an important condition of true household life that we may call privacy. Every family has a right to a certain reticence, which strangers and even friends should not disregard. There is a freedom of intercourse between members of one household which may be prevented if not destroyed by the frequent presence of outsiders. There ought to be hours and times when visits are an intrusion. Yet there are some families that are never alone; and some visitors are so constant that family life loses all its freedom and privacy.

One of the worst results of such invasion of family life is that misunderstandings and misrepresentations often are promoted. A husband and wife learn to understand each other. So do parents and children. A stranger may easily misconceive the spirit in which something is said or done, and carry the misconception to others, construing authority into severity, rebuke into petulance, pleasantry into discourtesy, or firmness into harshness.

Again, this intrusion of strangers brings notions into the family which are out of harmony with the teachings and laws of the parent; notions of fashion and dress, of amusements and society, and even of religion. I know a prudent and far-seeing mother who would never allow her daughters to sleep under any roof but that of home, because of the fact that she could not be responsible for what they would learn in other homes. And yet consider how especially ministers' families are invaded and intruded upon at all hours and seasons by outsiders, till in some cases all privacy is at an end. (See Nehemiah 13, 24.)

COURTESY.

V. An ideal household will be marked by family courtesy, or politeness in little things. Family freedom may become license. An inconsiderate selfishness sometimes displaces all practical regard for

others' enjoyment or even improvement. Nothing promotes household harmony more than a delicate consideration for other members, their physical weaknesses, intellectual tastes, infirmities of disposition, moral preferences and principles. Children should be taught not to beat their drums or blow their whistles in sensitive ears, not to romp on the stairs and bang the doors, to the destruction of a mother whose nerves are already overstrung and overtaxed. There is no reason why any child should be allowed to pursue his pleasures to the discomfort of everybody else. I have known a young man to sit and smoke in the common sitting-room and compel everybody else to "smoke" involuntarily or leave the room, or practice on a fiddle till he drove sensitive ears nearly distracted.

PIETY.

VI. Last of all, yet first of all, we need family piety, i. e., a household recognition of God. Not simply children taught to pray, but habitual gatherings of "the church that is in the house," in recognition of God and for his worship. The simple "grace" at meals in the family, thanking God for providential mercies—the family Bible, the family praise and prayer, the family conversation about God and the soul, the family recitations of Scripture and the Catechism cannot be displaced properly by any personal, individual spiritual culture. Here is the covenant bond acknowledged and daily ratified.

Wonderful indeed is its power. Children grow up accustomed to associate every meal with devout acknowledgments of God's goodness; they see every day begin and end with the Bible and prayer; they unconsciously breathe an atmosphere of family religion, and are often influenced by it before they are aware. Nothing is more moulding, said Arnold, in a school than the *esprit du corps*, or more properly the prevailing tone and sentiment which may have no formal expression. And so in the household, it is the waters of Shiloah that carry healing; not so much any one thing said, taught or done, as the invisible, inaudible, insensible something, which is like the manhood of Chatham, finer than anything he ever said. We need God in the family, worshipped, recognized, loved, served; and more will come out of our families to love and serve him.

Not one person in all this universe ever felt the pang of remorse for doing his duty. One good action, one sacrifice of desire for conscience' sake, one temptation overcome and cast down, will prove a blessing and raise the low spirits above the vain and showy things of life. Be cheerful, be contented, be diligent, be active in good works for those around you and your rest will be peaceful, your joy complete.

MISSION DEPARTMENT.

"THEY SHALL TAKE UP SERPENTS."

The gospel of Jesus Christ and him crucified was first brought to the great continent of South America by Protestants, in the year 1735. It was the fifth enterprise undertaken by the Moravian or Brethren's Church, which may be said to have inaugurated the grand mission work of evangelical Christendom, when its entire membership scarcely numbering six hundred souls, it sent two brethren to the slaves in the West Indies in 1732, three others to Greenland the next year, and at the same time two others to another island of the West Indies; the next year again three to Lapland, and then the following year three to Guiana, on the northern coast of South America.

Wonderful as is the whole history of these heroic attempts, and abounding in the most thrilling incidents, there is perhaps none more that would be an account of the life and labors of Lewis Christopher Dahne, who devoted the greater part of his life to bringing the gospel to the Negroes and Indians of South America.

At one period of his stay there he felt impelled to devote himself specially to the Arawak Indians of the interior. Taking only two natives with him, he accordingly left the habitations of white men, and of his acquaintances, and made his way into the darkness of the wild and tangled tropical forest. Surrounded by the fierce Indian tribes, aroused at night by the roar and howl of wild beasts, stung by myriads of poisonous insects, startled by the hiss of the monster boa and anaconda, often suffering for want of food and drink, and finally attacked by that terrible fever that makes such fatal ravages in those sultry, poisonous forests, his two native companions soon forsook the intrepid missionary. But his heart only glowed the more with love for the dear Saviour, and for the poor, neglected Indians for whom that Saviour had died no less than for him.

He built himself a rude hut in the midst of the grand forest. There he lived for two whole years, quite alone, never even seeing any one but the wild Indians, and wilder beasts and serpents, that prowled around him. At last he too was attacked by the fever. Yet he must gather and prepare his food, or he will starve, for there is not a human soul within miles to help him.

One evening, returning to his hut, he has barely strength enough left to drag his feeble, parched body through the door. He gropes his way to where his hammock is suspended. He is about to painfully crawl into it, when suddenly, with a frightful hiss, an immense serpent, the terrible anaconda, drops itself down from the roof right upon him! In a moment

its mighty coils are around his head and neck. It slowly draws them tighter and tighter, until it seems he must be crushed and choked. The next moment it will strike its deadly fangs into his throat, and finish his horrible work.

In that appalling moment, with the reptile's wicked eyes glittering before him, the Christlike man's first thought is, not for himself, but for the poor Indians whom he came to win to the Saviour. He fears the white people may think his Indians had killed him. His brethren may then be afraid to resume the mission among them. With marvellous presence of mind, or rather constrained by the love of Christ, he therefore writes with his finger on the dust upon the table by his side, "A serpent killed me; not Indians!"

The next instant God flashes into his mind the words written in Mark 16th chapter and 18th verse; where Christ promises his disciples that "They shall take up serpents," and be unharmed. His faith gives him superhuman strength and saves him. With a mighty effort he seizes the anaconda, tears its coils from him, and hurls it even out of the door of his hut!

Thus God literally fulfilled his promise in him. The serpent not only had not bitten nor seriously injured him, but the fever soon after left him, and without any human skill or aid, Brother Dahne was restored to health, and allowed to continue his self-sacrificing labors among his beloved Indians.

That those labors were not in vain in the Lord is shown by the fact that at the present time the South American missionary province of the Brethren's Church has not less than sixty-seven missionaries employed in it, has a normal school for boys in operation, and numbers twenty-three thousand five hundred and seventy-six converts!—*J. M. Hark in Youth World.*

A LADY'S WORK IN CHINA.

How do lady missionaries in China spend their time? Much of their missionary work is done in this way: You hear of a family in which the mother and daughters are willing to receive a visit, and you set out to call upon them. At last the house is reached, and a cordial welcome given by its inmates. As they have so few changes, a visitor generally meets with a kind reception. Tea is handed to you, perhaps some doubtful-looking cakes, which you had better decline; and, should this be your first visit, you are plied with numerous questions as to your age, will you have a pipe? and so forth. By this time the news of your arrival has reached the neighboring houses, and their inmates hurry along, surrounding the door, apertures, or windows, and filling the room. Twenty or thirty women gather round, some now to hear the Gospel for the first time. Among your hearers

there will be those who listen attentively; others, if you are good-natured enough to allow them, will be minutely examining the texture and quality of your dress, peering into your face, and rubbing your hands, all the time indulging in amusing remarks, and thoroughly gratifying their curiosity. You read and explain a short Bible story to them (the parables they thoroughly enjoy), then talk a little while, and persuade your hearers to memorize one single truth. Their attention may be also gained by the singing of suitable hymns. You leave with them a simple prayer in Chinese character, although in and around Ningpo not one woman in a hundred can read, and, in some parts of the empire, I am told, not one in five hundred; but there will be boys belonging to their families who can read it to them. You invite them to your house, and tell them the date of the following Sunday, for in the great and weary land of China there is no Sabbath, pressing them to come to chapel. Then they accompany you to the door, screaming after you: "Go slowly, go slowly, sit and go."

As to the results of the work, while many of the poor and ignorant have been brought to know and love a personal Saviour, the good news is penetrating the houses of the higher classes also. The wife of Prince Kuang has been baptized into the true faith, and twelve or fifteen ladies in the emperor's palace have on Sundays a Christian service within its walls.

A MISSION SCHOOL IN INDIA.

The distribution of prizes to the girls of the Free Church Girl's School in Calcutta took place on January 30th, in the compound of the Mission House. The *Indian Witness* thus comments upon the proceedings, and reports:

The schools for Hindu and other non-Christian girls, and those for native Christian girls, were treated separately. There are four of the former, with more than three hundred girls on the rolls. A good deal is made of the fact that the girls parents freely allow them to walk up one lane and down another on the way to school. That is not as good as letting them walk along the public street, as they will do in a few years more, but it is much better than insisting upon a closed carriage for their conveyance, as was done ten years ago.

As another instance of advancement, it is noted that even the "Thakurbari" of a Hindu house, the sacred room which faces the outer court, and in which the family idol is set up on the occasion of religious festivals, has been offered rent-free for a mission school-room. Although the girls continue to be withdrawn while they are still children, in order to be married, yet there is an increasing desire, with both the parents and the children, to follow up

the school teaching at home. So the schools become every year preparatory to Zanaana work.

After all this to cheer, the conclusion of the report is almost pitiful: "Not to speak of India, with its one hundred and twenty million of females, let it be remembered that here, in the town of Calcutta, there are not yet two per cent. of Hindu females under instruction, and of Muhammadan females not one per cent. There are only about four per cent. of the former and about one per cent. of the latter able to read and write."—*Chris. Herald.*

You who work for the home and foreign mission-fields so diligently, but have no voice or pen or aid for temperance, will you not carefully read and heed these words of Mrs. Leitch, of Ceylon, who, on the spot where missionary labor and money are expended, says? "I wonder if the people in America know what a sad hindrance to our work the drinking habits of Christian nations are. The fact that drinking is common in Christian countries is well known in all heathen lands; for are not their hands filled with books in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them, and become drunkards. The Hindu religion forbids the use of intoxicating drinks. Mohammedans have told me that if they could have sold liquor they might have been rich men, but their religion forbids it, and they dare not touch it; they dare not touch even an empty bottle. But under English rule, and with English officers in every town of importance, drinking habits are fast gaining ground. The young Hindus aspiring to Government offices seem to think that learning to drink is a necessary part of learning English. They naturally confuse our drinking customs with Christianity. Is not this 'crucifying the Son of God afresh and putting Him to open shame?' When will Christians wake up to see what they are doing? Must I not call out to them in the name of the millions of heathens, to beware how they dishonor Christ? Was slavery a shame calling for our utmost energy that it should be blotted out and put far from the face of our fair land? And does temperance call for less effort by every man, woman, and child?"

In October Mr. Moody expects to return to Chicago and devote three months to establishing permanent missions throughout the city, on the plan of the McAll Mission in Paris. In these missions services will be held every evening, and will be made self-supporting, if possible. At Mr. Moody's school in Northfield, there are between 300 and 400 young men now preparing for missionary work, many of whom will be stationed in Chicago to carry on the enterprise of evangelization.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, SEPTEMBER, 1886.

With this issue the *MENNONITE* closes its first volume. The editors humbly assure the readers that they have tried to faithfully perform their duty, knowing that no temporal remuneration would be received for the work done. The sole object in view was the Salvation of souls, accepting the promise of the Master: "What ye do to the least of my brethren ye do unto me." We know not how much good was accomplished, or will result from the humble efforts put forth; but we do know that not all was vain, and we do sincerely hope and pray that even that seed may grow and bring forth fruit an hundred fold unto Eternal Life.

We would extend grateful thanks to all who labored with us in correspondence and solicit and ask all to heartily and cheerfully co-operate with us in the future, remembering that "We are laborers together with God."

We make no promise what we will do in the future, but by God's grace we will do what we can; but even to do that we must depend on you to assist us in contributing for the different departments, and for reports of work done in the different fields of labor.

With this issue quite a large number of subscriptions expire, and unless we are otherwise informed we shall continue to send the *MENNONITE* to your address as heretofore, hoping that you will early forward your subscriptions.

Will not each present subscriber help to do what he or she can in soliciting new subscribers. We know that each one could be able to secure at least one new subscriber, and that would place the *MENNONITE* on a self-paying basis. Will you do it, dear reader?

NEW SUBSCRIBERS.—Any one sending us five new subscribers and \$2.50, will receive as his reward a copy of the *MENNONITE* free for one year. Now, boys and girls, this is a chance for you to have your own paper, paid for by your own labor. Let us see how many will respond.

READ THIS, BOYS.—The one who sends the largest list of new subscribers until or before the First Day of October, 1886, will receive as a premium a new Waterbury Watch, assured to be a good time-keeper. Here, boys, is a chance for you.

Owing to a superfluity of other matter we were obliged to lay over part of the report of our Sunday-school Convention for next number. A part of the report our readers will find on the last page of this number.

A sister in sending a contribution to the *MENNONITE* Mission Fund, writes: "I will send you a little money for the *MENNONITE* Mission Fund. I like the paper so well I would not like to do without it. My prayer is that God may bless it in its good work, and that it may bring forth good fruit. May God bless you all." Dear brothers and sisters, this is what God wants and what we need, open hands and praying hearts.

CHURCH NEWS.

MINISTERIAL CONFERENCE.

A Ministerial Conference was held in the West Swamp church on Monday, August 2.

The following ministers were present: J. H. Oberholzer, A. B. Shelly, J. S. Moyer, N. B. Grubb, C. H. A. van der Smitten, Allen M. Fretz and Wm. S. Gottschall.

The exercises were opened by Bro. van der Smitten, who read Jer. 1, 4-9, and led in prayer.

Bro. Allen M. Fretz was then elected chairman and Bro. A. B. Shelly secretary of the meeting.

The first question discussed was "How are we to find a text?"

Bro. Grubb, by request, opened the discussion. He said: "It is not always an easy thing to find suitable texts for our sermons. I generally find them while I am engaged in reading the word of God. If during my reading I come upon a passage which seems to me to be a suitable text for a sermon, I note it down in my note-book. Afterwards, when I want a text I look over the list of passages thus noted down and select from them such a one as seems appropriate for the occasion. Sometimes texts are suggested to me while I am hearing others preach, and at other times I try to find them by reading printed sermons, by the help of concordances, etc. Above all this we must not forget to call in prayer upon the Lord, from whom we must receive both our texts and our sermons. The greatest difficulties we meet with we frequently bring upon ourselves by trusting too much upon our own doing and by not asking the Lord to help us." Bro. Oberholzer said: "An old minister

told me, when I was young in the ministry: 'in selecting subjects for your sermons first pray, then consider the occasion by which you are to preach, then take your Bible and search.' My later experience has proved this to have been good advice for me."

Bro. J. S. Moyer said: "In the selection of texts we can lay down but one established rule, and that is that we are at all times to call upon the Lord, asking of Him what we are to preach. We should, however, take into consideration the occasion, the time and the circumstances of our hearers. Many of my texts are suggested to me during family worship."

Bro. van der Smitten finds it to advantage at times to hold series of sermons upon similar texts and subjects, as upon the Parables and miracles of our Lord. It is good for the minister to have at times a text upon which he *must* preach. It induces him to be the more earnest in prayer and the more diligent in study.

Further remarks by the different brethren present closed the discussion of this subject.

The second topic on the programme was "How can and shall the minister prepare his sermons?"

Bro. van der Smitten said: "Viel gebedt is half studiet"—much prayer is the half of study. Without prayer we cannot preach. Study must, however, not be neglected. After we have done our part the Lord will do His. In the preparation of our sermons we ought to make free use of the Bible, commentaries, etc."

J. S. Moyer considers the Bible the principal auxiliary in the preparation of sermons. Commentaries help but little, as they not infrequently disagree in their explanations.

A. B. Shelly—"Commentaries, sermons and sketches of sermons frequently suggest thoughts to our minds which we otherwise would not have. They ought to be used as helps in thinking, but not as patterns to be copied. We are to preach our own convictions and not what others have said or written. Can we make the thoughts of others our own, then, and only then, we are at liberty to use them in our sermons. In the preparation of our sermons our aim shall not be to deliver a nice and pleasing discourse, but to reach and convince the hearts of our hearers."

After some general remarks by different ones the morning session was closed by prayer.

The afternoon session was opened by singing hymn 161 and prayer.

Bro. J. H. Oberholzer spoke first on the question, "How can we avoid coming in the same line of thought in preaching ordinary funeral sermons?" He said: "Our calling is at all times to preach the Gospel of Jesus Christ. Funeral sermons must not be an exception to this rule."

A. B. Shelly agrees with what the brother has said and believes the more this is done in our funeral sermons the less danger

there is for us in getting into the same line of thought. We should speak less of the departed and more to the living present. Our aim should not be to excite the feelings of our hearers and to bring forth tears of emotion, but to instruct and to comfort them through the comforting truths of the Gospel.

J. S. Moyer concurs in what has been said. Our object shall be to solace the wounded hearts by the comforting truths of the Gospel. Do these bring forth tears from the eyes of our hearers it is so much the better. Although eulogies over the dead should be avoided, it may be of benefit to the living if we can bear testimony of what the grace of God has done for them. All agree in the opinion that there should be less of eulogizing and more of Gospel preaching at funerals.

The fourth and last subject on the programme was "The minister's duty toward the young and how he can best discharge that duty."

A. B. Shelly was called upon to open the discussion. He said: "The young are the lambs of the flock over which the minister is set as shepherd. He shall let the young feel that he is their minister as well as the minister of their parents. In his visits to the families of his church he must oversee the children in the family. They must be made to feel that the minister has an interest in them. In the Sunday-school, too, he should be amongst them, etc."

A. M. Fretz advocates children's meetings, young people's Christian associations, etc., whereby an opportunity to work in the Lord's vineyard is offered to the young.

J. S. Moyer said: "We must educate our young people to know that they are in the church to work for the Lord. We must give them opportunities to do something for the Lord."

Further remarks on the same subject followed.

Bro. van der Smitten was then appointed to arrange a programme for our next meeting, which is to be held in the Upper Milford church at Zionsville, on Monday, November 15.

After singing from hymn 182 the meeting was closed with prayer by the Secretary.

MARRIAGES.

BARTOLT-MYERS.—In Philadelphia, Pa., on August 5th, 1886, by N. B. Grubb, Abner G. Bartolt to Miss Margaret Myers, both of Philadelphia, Pa.

GEORGE-SHELLY.—On August 7th, 1886, at the house of the bride's mother, at Milford Square, Pa., by A. B. Shelly, Mr. Charles George to Miss Lizzie S. Shelly.

DEATHS.

FRETZ.—On July 30th, 1886, in Bedminster, Bucks Co., Pa., Catherine, wife of Abraham Fretz, aged 56 yrs., 8 mos., and 18 days. Interment at Deep Run burial ground. Funeral services by Rev. Zeigler and A. M. Fretz.

FOR THE CHILDREN.

GOING TO SCHOOL.

BY SUSAN COOLIDGE.

I see the little children, creeping, creeping
Down the long hillside to the village school,
With slow, reluctant feet, and almost weeping
To end glad summer with the sterner rule
Of tasks and hours, and waste October weather
Pent up in irksome study all together.

I see the little children, running, running,
When school is over, to resume their fun,
Or, in the late sweet warmth of daylight, sunning
Their little discontents away, each one.
"How nice to be grown up," so they are saying;
"And not to study, but be always playing!"

Ah, foolish little children! if you knew it,
Grown folks must study, just as children do;
Must punctual be at school, or else they rue it,
And learn a harder lesson yet than you.
Early they set to work, and toil all day;
The school lets out too late for any play.

Their school-room is the world, and life the master;
A stern, harsh master he, and hard to please.
Some of the brighter children study faster
Than can the others who are dull: and these,
When they've recited, if they stand the test,
The master suffers to go home and rest.

But all must learn a lesson soon or later,
And all must answer at the great review;
Until at length the last discouraged waiter
Has done his task, and read the lesson through;
And, with his swollen eyes and weary head,
At last is told he may his home to bed.

So, little children, when you feel like crying
That you are forced to learn to read and write,
Think of the many harder lessons lying
In the dim future which you deem so bright.
Grown folks must study, even against their will;
Be very glad that you are children still!

THE POWER OF WILL.

The following story from the New York *Observer*, which was the turning point for good in the life of Benjamin Franklin, when still a boy, may also be the means to do good and inspire our young readers to aim at useful and noble lives. We give it in full and kindly ask you to read it carefully.

One of the longest remembered lessons that the great Benjamin Franklin ever received from his uncle, who was also his tutor, and which helped to make him the man he afterward became, was the showing what might be done by the untiring energy of the will in the right direction, strengthening the good impulses and controlling the bad. "To do a thing at all times and seasons because our consciences tell us that it is right, whether it suits our inclination or not, is a matter of stern duty; and duty," he said to the boy, "always demands more or less sacrifice on our part."

He told him also how to make work pleasant and how to be rich, how to get money and how to spend it, and, above all, about "the still small voice." "I want to make a man of my namesake," he said to his mother one day, "and I have first taught him that he must either work, beg, or starve! Then I showed him how to make work pleasant, that the produce of his work be the means of future comfort to him; and how, by putting his heart into labor, he would lighten the slavery of work, and, above all, how to put his will into every good impulse. I want to teach Ben to get money rather than want it, or beg for it. To get it with honor and dignity, to husband it with honor and dignity, and, what is more, to spend it with honor and dignity."

Each day Uncle Benjamin drew his lesson from some occurrence of life around him, and upon this occasion he spoke of the life of Peter, once Emperor of Russia, whose untiring energy of the will working in unison with the heart, rendered the heaviest labor light, and gave him a capacity for endurance almost insensible to suffering and fatigue.

Young Ben had heard him discussed in a general way before, when the chapel deacons dropped in to talk with his father, but as yet he had never dreamed that that same Peter was a king, who somewhere had worked as a common shipwright. Of course at the mention of his name the lad was all attention as his uncle proposed to narrate the story of his marvellous will and purpose.

The old man began by telling him that at ten years of age Peter came to the crown of Russia, but Sophia, queen regent, his half sister, made every effort to keep him as ignorant as possible as well as to make him idle and vicious, by putting the worst temptations in his way and keeping all means of instruction and refinement from him. This she did that she might keep her brother longer from the throne and render him unfit for royal power.

But rude and ignorant as Peter was at seventeen, he burst through the regent's control and took the very government into his own hands. Though uneducated, he had what was even better, a strong, persistent will, which enabled him to educate himself and give him a firm reliance upon his own powers.

The mechanic king had not only an instinct to conceive great things without special training, but a will that gave him zeal to undertake them, endurance to labor for them, and courage enough, come what might, to master them.

When Peter ascended the throne Russia had no seaport but that of Archangel, on the banks of the White Sea, and to give ships and commerce to his country was the all-absorbing object in the boy's mind.

Hardly was the crown on his head than the bold young Czar determined to create fleets and harbors, trade and manufac-

tures, arts and schools for the whole nation.

Peter was no ordinary youth, Uncle Ben went on to say, and instead of setting the people to work in building ships he resolved to learn how to build them himself, and instead of having masters he went in as a common shipwright, and worked with his own hands, living and faring like his fellow mechanics, his crown laid aside for a paper cap.

Will is the greatest power in man, as we shall see. Peter travelled to the two great maritime countries of the time, first to Holland, then to England, and worked in the dock-yards of Amsterdam and Deptford as an ordinary ship-builder. He longed in his heart to make his country a great commercial nation, and this was the way he was doing it.

"What a strange thing for a king to do," you say, and so it was. But do you think such labor to such a life was drudgery? No, indeed. There was not a hand on those docks that worked more zealously or with so willing a hand and so light a heart or so little idea of fatigue as he who wielded the hammer instead of the sceptre. And all this was because he was working with his whole heart, and soul, too. He was not a mere animal in quest of food, but he had a pure and noble purpose in his mind, a strong will, giving courage and vigor to his heart.

"It was the will within him, lad," said Uncle Benjamin, as he concluded the story, "that made that laborer king do his work with so little effort. That kept him day by day; and month by month, without any rest, though he could have had it any day, making his humble mechanic's home happier than a palace, and his simple mechanic's fare daintier than a royal banquet. So remember, my boy, that of all ways to make labor pleasant and valuable there is nothing like a noble purpose backed by a strong, noble will. History will record to you what Peter of Russia accomplished by this immense sacrifice."

Young Ben was so impressed with this lesson, that after the evening hymn was chanted in his uncle's family he was found in his little room upon his knees asking of God strength to use his will in the right direction, and it is said that this one lesson, though he was taught many another, went far towards forming the character of the great and good Benjamin Franklin.

Would that every boy who reads the teaching may profit by it as he did, and determine to use his God-given will for the right in every event of his life, and His blessing will as surely rest upon it.

STRETCHING THINGS.

"I'm 'most dead! It is as hot as fire, and I've been more than a dozen miles after the colt!"

Andrew threw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired the father.

"I went over to Brigg's corner and back by the bridge."

"That is a little less than a mile and a half. Is it so warm, Andy? It seems quite cool here."

"No, not so dreadful. I suppose, if I'd take it moderate; but I ran like lightning, and got heated up."

"You started about five o'clock, my son; and now it lacks a quarter of six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father; but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom do you expect, Andy? I wasn't aware that such a crowd was to be here."

"What will you do with them all?"

"Jim, Eddy and Tim told me they'd be 'round after school, and I wouldn't wonder if Ike came too. That's all."

"The population of the town is 5,000, and you are expecting three persons. Well, as you are very sick, I'm glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet. "Who said I was sick?"

"Why, Andrew, you said you were almost dead. Does't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure; but I did some tall running, you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog and Rush's store dog and two or three more; and they made for me, and so I ran as fast as I could."

"Five, at the most, are not fifty, Andrew."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently.

"Carter's ten-acre lot was full of dogs, just making for me; and I guess you'd have thought there were fifty, if it had been you."

"Ten acres of dogs would be a great many thousands. Have you any idea how many?"

Andrew did not like to calculate; for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs—which would be hundreds of thousands—traveled more

than a dozen miles to get one and a half miles in a straight line, and expected to find five thousand people here to examine your new velocipede.

THE SABBATH SCHOOL.

OUR CONVENTION.

We again had a very pleasant gathering, and we cannot but say that to all present a profitable one. Pastors, superintendents, teachers, scholars and parents could feel encouraged and strengthened in the Master's work.

Pastors could look with satisfaction and thankful hearts upon the progress that the Sunday-school cause has made in our church in the past quarter century. They could feel convinced, that the feeding of the lambs is as important a duty as that of the sheep.

Superintendents could feel encouraged by forming the acquaintance of their co-laborers, and mutually share their trials and pleasures, ideas and plans.

Teachers could gather information, as to how to bring the tender lambs, entrusted to their care, to the Great Shepherd, who knows His sheep and is known of them. They received encouragement in their labors and prayers, in being directed to Him for whom they labor, as the dispenser of the crowns of glory at the close of a faithful service.

Children were encouraged by seeing that much is being done for the welfare of their immortal souls, in leading them to the loving Savior. That they are continually borne on the arms of those set over them to Him who said: "Suffer little children to come unto me."

Parents were especially interested and encouraged by seeing that manifold efforts are being put forth to early bring their children to the Savior. They were reminded of the duties and responsibilities toward their children. They were encouraged to anew assist the Sunday-school workers in leading their children to Jesus.

F.

GEMS OF THOUGHT, FROM THE CONVENTION.

Oh what a pleasure to again see the countenances and press the hands of our co-laboring brethren in this great cause!

Ed.

Every convention brings new workers, every report brings new encouragement.

Ed.

The teacher must not be like a guide-post, directing people but never going himself. He must have been there, to where he directs his scholars. He must not be a cold-hearted, but an earnest believer.

C. H. MOYER.

A teacher should not occasionally go to his school.

I. K. FRED.

Present the Bible truths is a personal message. Adopt the method used by the mother of the Wesleys. N. B. GRUBB.

Do not move to hastily with the subject of conversion, but aim to have intelligent conversions.

A. S. SHELLEY.

The minister should be watchman over the school. Both the family and the Sunday-school are commissioned by the church to do their duty toward the children.

A. B. SHELLEY.

The minister should be so situated in the school that the Supt. could at any time call on him.

P. R. KLINE.

The system of rewarding Sunday-school teachers now in use, may well be termed the *Mennonite System*, i. e. one without worldly pay.

J. S. MOYER.

The ideals placed before the teachers in these conventions might have a tendency to discourage young teachers; but we must have high ideals that we do not forget to exert ourselves for something higher.

C. H. A. VAN DER SIKSEN.

ANSWERED PRAYER.

In the prosperous Bethel Mission in St. Louis, Mo., superintended by Mr. Daniel Wolfe, there is held every Sunday afternoon at the close of the session of the school a devotional meeting, where prayer is offered for the workers, and for those in the school who are ill or in trouble. At one of these meetings a judge received a telegram that his brother, living in New York, was dying. He arose, and asked the teachers to pray that his brother, whom he believed had never uttered a prayer in his life, might at that moment pray for salvation and trust Christ ere he died. Earnest prayers were offered. The judge went home to find another telegram which told him his brother had departed. Reaching New York, to attend the funeral, the first words his widowed sister-in-law said to him were that during those fifteen minutes while they were beseeching the throne of grace for his brother, he was earnestly begging for forgiveness, and died believing that he was reconciled to his Savior. This is but one of many instances which might be given of similar answers to prayers offered by that band of teachers. We recommend this holding a brief teachers' meeting after the Sunday-school session, to other schools.—*The Illustrator*.

One of the best solvents for neighborhood differences, is the organizing of a Sunday-school, which shall bring the neighborhood together upon a Christian basis. A missionary in Kansas writes that some who have been on bad terms with each other for years, joined hands in organizing a Sunday-school.

INTERNATIONAL S. SCHOOL LESSONS.

1886 Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 11. September 12th.

THE MISSION OF THE SPIRIT.—John 16, 5-20.

GOLDEN TEXT.—He will guide you into all truth, v. 13.

After Jesus had shown to his disciples the close connection between himself and them under the parable of the vine, and had given them warning of what they might naturally expect from the world; he exhorts them to patience and perseverance against the persecutions from their enemies, and promised them the Holy Ghost through whom they should even in their sufferings become witnesses for Christ, chap. 15.

In this lesson Christ continues his talk on the Holy Spirit, and points out more specifically than he has previously done, his office and the nature of his dispensation.

I. *The Holy Ghost Promised*, v. 5-7. Christ had before this intimated to his disciples about his departure. Peter in chap. 13, v. 30, and Thomas in chap. 14, v. 5, exposed their ignorance of and desired to know where he was going; but now, having learned that his departure had nothing to do with the work of setting up an earthly kingdom, the disciples appear to be unconcerned about where he was going, musing only on the sorrow of heart caused by this declaration.

God was manifested in the flesh to teach us the way of salvation, to be unto us an example, to suffer the penalty of our sins, but when this was accomplished his manifestation as man ceased—he went away to the Father, which had sent him. This must of necessity be so, for had he not departed, the Holy Ghost—the third person in the Trinity—would not have appeared. The Holy Ghost is a greater blessing than the personal presence of Christ; because the Spirit is in the hearts of all believers everywhere and at the same time, whereas Christ in flesh was confined to time and place.

II. *Work of the Holy Ghost*, v. 8-15. In our lesson we find that the work of the Holy Spirit is twofold in his relation to mankind. 1st. To the world he is a reprover,—rebuker or convict. *He will reprove—convict of sin, of righteousness, of judgment.* Before the sinner will truly accept of a Savior he must be convicted of his sins,—the first step to conversion. "Of sin because they believe not on me," "If I had not come they had not had sin; but now, as I have come and they do not believe, they have no cloak—excuse for their sin." The crowning of all sins is the rejection of Christ against better knowledge. The Holy Ghost convicts of this sin upon the confession of which forgiveness is promised. The rejection of this conviction is one of the unpardonable sins, against the Holy Ghost. Not only will the Holy Spirit convict of sin, but also of righteousness in Him who suffered for us and went unto the Father, as an intercessor. Of the righteousness of

Christ, which all must have in order to be saved, and shows how that righteousness will help man to become righteous. He also convicts of judgment, *because the Prince of this world, Satan, whose work is in the unconverted, is judged.* This work of the Holy Spirit was literally fulfilled on the day of Pentecost, when the Spirit was given, and many were convinced and converted. 2. To the true disciples he is a guide, guiding them into all truth, by speaking as the Father directs, and revealing the great truths of the Gospel dispensation and showing things to come. So directing the believer into futurity that he has a "living hope," can "walk by faith," has the "witness within himself," &c. Who can measure the scope of the work of the Spirit as expressed in v. 13. All that the Spirit works is to the glorification of the Son, who is one in being and possession with the Father, and this serves to the strengthening of the believer.

III. *Joy to the Holy Ghost*, v. 16-20. Whatever may tend to the sorrow of the disciples, as the absence of the Lord, v. 16; difficulty in understanding the ways of Providence, v. 17-19; the suffering of the servant and the rejoicing of the wicked world, v. 19, will be overcome and turned to joy by the Spirit. "Weeping may endure for a night," but when the Sun of Righteousness arises, when the Comforter is come, "Joy cometh in the morning."

LEARN: Various offices of the Holy Spirit.

1. To what he bears witness.—Rom. 8, 16.
2. He is a seal and earnest.—2 Cor. 1, 22
3. In what way does he guide?—Rom. 8, 26.
4. When did Christ promise his aid?—Luke 12, 12.

5. What exhibition of his power and influence?—Acts 4, 3.

Our true attitude toward the Holy Spirit. Quench not.—1 Thess. 5, 19. Grieve not.—Eph. 4, 30. Guard lest you sin against.—Matt. 12, 32. Wait for.—Acts 1, 8 with 2, 1.

Lesson 12. September 19th.

JESUS INTERCEDING.—John 17, 1-26.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7, 25.

"After sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of his recorded prayers."—*(Dr. A. C. Thompson.)*

Luther says of this prayer: "Plain and artless as is the language, it is so deep, rich, and wide, that no one can find its bottom or extent." Jesus ended his remarkable farewell discourse with this note of triumph.—*I have overcome the world.* But before he would leave the place for his betrayal by Judas, he closes, with this affective intercessory prayer to his Father.

I. *Christ intercedes for Himself*, v. 1-3. "Father the hour is come." The hour—that marked hour in the chronicles of the universe, because it was to be signalized by events for which long preparations had been made. It was the hour of the power of darkness. For Christ it was an hour of terrible agonies to be endured, but also an hour of glorification for

God as God, and for himself as the Messiah. The Son would be glorified by his victory over sin and death; the Father in bringing salvation to every one who should believe, since Christ was delegated with the power over all mankind to give life to all who would accept of him. We find no selfish motive in this High Priest's prayer; he prays for himself, but only to the end that man might know him as a Savior and God as a Father, and receive eternal life only through this knowledge.

II. *Christ intercedes for his disciples*, v. 11-19. We now find the High Priest interceding for his true followers—the men which God had given him out of the world, v. 6. How noble and beseeching a petition for his disciples! How the words must have sunk into the hearts of those loved ones! Christ prays that the Father might keep them, as one, in union, as he was one with the Father. This union is accomplished and preserved only by God in his own by their relying wholly on him, v. 11. While Christ was with them he had kept them in God's name, and now as he was about to part from them after having given them God's word, or doctrine, he desired that they, in spreading the Gospel might have the same joy, as he had in bringing and working out the same. Christ does not desire that his faithful disciples should be taken from their field of labor. He does not intimate that they should seclude themselves but that they should remain in and among the world. He only prays that while they are in the world, they might be kept from the power of evil and the evil one who had lately entered into one of their number, and would also attempt to ruin the rest.

Christ next prays that his disciples might be sanctified—separated from the world, as he had set them an example in separating himself from the world. As he had a work to do and was sent to do that work, so the disciples had a work and a commission, and for this work they needed a consecration as well as he was consecrated for his work. He who is not saved from his own sins, can with a bad grace recommend salvation to others. This sanctification or separation from the world wrought through the Truth—God's word. Are the disciples to-day separated from the world and wholly consecrated to the Lord's service? Or are there such who with Judas are still holding secret communion with the world? If so, why? Is God's power lacking in strength, is God's arm too short, is God's Truth failing. No, but his power is denied while the arm of flesh, the word of man, and the darkness of this world are substituted.

III. *Christ intercedes for his church*, v. 20-26. But the High Priest not alone intercedes for himself and direct his personal followers, but also for all the people—believers. He looked forward into the future unto all ages. Knowing the great success the Gospel would have He prayed for the many who will be brought to him through the labors of his apostles. And what is it that Christ asks in behalf of his followers? The greatest of blessings—Unity, peace, love, and eternal glory, v. 21-26. According as Christians show the spirit of harmony and love, will the world be convinced of the reality of the religion of Jesus. But did these petitions cease with this prayer? Golden Text.

LEARN :—Christ as our Intercessor.

1. What is the period of his intercessions?—Heb. 7, 25.
2. Where is the place of it?—Rom. 8, 34.
3. What is his argument?—Heb. 9, 26-28.
4. What is the result of his intercessions?—Heb. 9, 12.

Lesson 13. September 26th.

REVIEW—Twelve lessons in the life of our Savior.

TOPIC—Christ's ministry on earth.

GOLDEN TEXT :—The Son of man came not to be ministered unto but to minister.—Matt. 20, 28.

We have had in the past three months twelve additional lessons from the life of our Savior as recorded by the Apostle John. The chief thought running through these twelve lessons is Christ's services for man, or his ministry on earth. In order to review these lessons properly and to impress on the mind of teachers and scholars the great truths therein taught, we have selected as our golden text, the words from the lips of Christ himself:—*The Son of Man came not to be ministered unto but to minister.*

LESSON I. In this lesson we have a very striking example of the truths of our Golden Text. The naturally born blind, was, by the application of the Savior's hand, faith on the part of the man, and cleansing in the waters of Siloam restored to sight. In this ministry to the bodily wants of man, Christ shows his higher ministry, viz.; to the spiritual blindness of man.

LESSON 2. A beautiful illustration of Christ's care for his people is given in this lesson, as the door or place of entrance, and again as the Good Shepherd. He is ministering to his sheep. He calleth, leadeth, goeth before them, giveth life, protecteth them in danger, gathereth other sheep into the fold, and what better proof need we of his care for his own than that He lays down his life for the sheep, and that voluntarily.

LESSONS III & IV. In these lessons on the death and resurrection of Lazarus we have illustrated the crowning ministry of Christ. A picture of man's spiritual condition by nature, and Christ's ministry in the spiritual resurrection; as well as an illustration of the final resurrection of His loved ones. Spiritual death is a death tending to eternal corruption, but when Christ's call is heeded, it must give way to spiritual life, the final resurrection. To those spiritually alive, the natural death is like a sleep.

LESSON V. Though this lesson may have on its face a picture, Jesus being ministered unto, the great truth lying behind this natural picture, is that Jesus is worthy of all honor from those unto whom he had ministered. Those who have accepted the resurrecting ministry of Jesus, and accepted him as a king though coming in humility, and make room for him upon the throne of their hearts, will show him the honor, which he is worthy to receive as one who has ministered unto them.

LESSON VI. As in lesson 3 and 4, we had an

illustration of the crowning ministry of Christ, this lesson sounds to us as the key note to that crowning act. The lifting up of Christ is the means of drawing all men—Jews and Gentiles—unto him.

LESSON VII. And oh, the humility of the ministry of Jesus. He, as their Lord and Master came not to be ministered unto, to have his feet washed by his contending disciples, but to wash their feet. Here he gives us an example of true greatness, and a picture of the necessity of spiritual cleansing, which He alone can perform by the inward work of the Spirit accompanied at the same time by the outward work of the ceremonies, Heb. 10, 22.

LESSON VIII. In this lesson we are warned to be true to Him who came to minister unto us. And beware that we do not again lose that benefit which he wrought for us.

LESSON IX. Even true and faithful followers have times of trouble and sorrow. But all trouble will vanish when by faith we call to mind the mansions prepared for us by Christ, and lay hold of the precious promises, that in whatever we may ask He is willing to minister unto us, and especially when we feel as in

LESSON X. the close union existing between Him and us, and among ourselves, and as in

LESSON XI. have the Comforter—the Holy Spirit—as our guide, for then shall our sorrow be turned into joy.

LESSON XII. What more fitting lesson could we have as the last under this topic, than this of our great High Priest interceding for us. The hour for the close of his earthly ministry was near at hand, and as a true High Priest he now makes intercession for himself and his people. But did his ministry end with this? No, as the GREAT HIGH PRIEST who has entered into the Holiest of all Heaven, *He ever liveth to make intercession for us.*

1886, Fourth Quarter.

Lesson 1. October 3rd.

JESUS BETRAYED.—John 18, 1-14.

GOLDEN TEXT :—Behold the Son of man is betrayed into the hands of sinners.—Mark 14, 41.

While Jesus was tenderly giving his farewell address to his apostles in the upper room where the passover was eaten, and the Lord's supper instituted, all was bustle and excitement among the Jewish authorities, now on the track of his blood by the help of Judas. It was late in the night of Thursday when Jesus had ended his discourse and farewell prayer, and he with his eleven disciples repaired to the Mount of Olives over the Brook Cedron, into the garden of Gethsemane, where, after Jesus had spent a short time in great agony of soul with God in prayer, the incidents of our to-day's lesson occurred.

I. *Treachery against Christ*, v. 1-3. Judas exposed and dismissed by the Master from the company of the Apostles, hastened to carry out his miserable purpose. Hastening to the authorities, he reported that the favorable moment seemed to have come. He undoubtedly told

them that Jesus had again entered into Jerusalem, and though it might not be safe to take Him in the thronged city, it would be easy to come upon him outside the walls, as he was in the habit of going for prayer to a spot at the foot of Olives in the garden of Gethsemane. So he received a band of men and officers from the chief priests who with lanterns and torches and weapons went to discover and take Jesus, Judas serving as guide. One who had been a follower of His, had received of his ministry, had accepted of the lowly service of washing of feet, is now on the way to betray him into the hands of his enemies. I do not pretend to say that it was God's will that Judas should be guilty of this treachery, though the Son of Man was to go as it was written concerning him. This was the hour and the power of darkness, God's purpose was to be carried out. So he had permitted Satan to use his power. And Satan having the good-will of Judas, used him as an instrument to assist him in his work. *But woe to the man by whom the Son of Man is betrayed.* Fulfillment of God's purpose, in no wise interferes with human responsibility. We are responsible for will and motives—not results.

II. *Christ between the helpless assailants and the helpless defenders*, v. 4-11. Notice first, the assailants in their helplessness. Jesus knowing all that should come to pass, and being prepared to meet the inevitable, received the kiss of betrayal, and with words which must have cut a deep wound in the hardened heart of Judas, and a look that pierced him through, Jesus said, "Judas, betrayest thou the Son of Man with a kiss?" "Whom seek ye, I am he," drove back and cast to the earth those who had come to take him. All the power they could have over him, was by himself permitted to be used. It was only upon delivering himself up that they dared to lay hands on him.

Notice second, the defenders in their helplessness. From Luke 22: 2, 38, we learn that the disciples had two swords with them with which they were willing to defend their Master. Peter drew his sword and came very near inflicting a fatal wound on a servant of the high priest, Poor Peter, he was relying on the arm of flesh! Jesus, who in this awful crisis appears to stand as commander of both parties, and who had just now given command for the safety of his disciples, turned to Peter with, "Put up thy sword into the sheath; for all they that take the sword shall perish with the sword." His enemies are not to be conquered with carnal weapons. His Father had given him the cup of suffering to drink, and he would drink it. His assailants and his defenders were alike under his control. How beautifully does he himself manifest this truth by touching the wounded soldier and healing him.

III. *Christ bound and led by sinners*, v. 12-14. John, who led Jesus with a more ardent affection, is the only evangelist who takes notice of the binding of our Savior.

"An affectionate soul not only considers the sufferings of Christ in general, but dwells on every circumstance of His passion,"—*Rambach*.

What humiliation,—the Lord bound and led by sinners! But was this strange? Isaiah looking forward through centuries already saw this, "He is brought as a lamb to the slaughter, and

as a sheep before her shears." All after humiliations of our Lord were nothing to the first, namely, that of *His Incarnation*. The great humiliation was to make himself flesh, that being done, the manger, and the cross, and all that lay between, were, comparatively small considerations. The Innocent One was led before his bitter enemies, who had long resolved upon his death.

SUNDAY-SCHOOL CONVENTION.

The annual Sunday-school Convention of the Eastern Conference was held in the Deep Run church on August 10th and 11th.

FIRST DAY.

C. H. Moyer, the retiring Chairman, called the Convention to order at 10 a. m.

No. 145 from Gospel Hymns was sung, after which the second chapter of Hebrews was read, followed by an impressive prayer.

The organization was then effected as follows: President, C. H. A. van der Smissen; German Secretary, J. S. Moyer; English Secretary, A. M. Fretz; Treasurer, J. S. Moyer.

Reports from the different schools connected and represented as below were then read:

FIRST MENNONITE, of Philadelphia—Represented by N. B. Grubb, pastor; C. H. Moyer, superintendent; P. R. Kline, assistant superintendent. This school numbers 313 scholars and 26 teachers, and is open every Sunday in the year, with an average attendance in the past year of 152 scholars and 16 teachers.

DEEP RUN—A. M. Fretz, pastor; A. M. Rickert, superintendent; A. F. Myers, assistant superintendent. Is open nine months, and numbers 90 scholar and 6 teachers.

UPPER MILFORD—C. H. A. van der Smissen, pastor; W. M. Gehman, superintendent, and Milton Schantz. Is open the whole year. Numbers 78 scholars and 10 teachers.

ZION'S UNION, of Hereford—C. H. A. van der Smissen, pastor; John Bauer, assistant superintendent. Open the whole year, with 137 scholars and 13 teachers.

TOHICKON UNION, of Flatland—A. B. Shelly, pastor; Daniel M. Landis, superintendent. Numbers 125 scholars and 10 teachers.

WEST SWAMP—A. B. Shelly, pastor, and Menno Shelly. Numbers 152 scholars and 16 teachers.

EAST SWAMP—A. B. Shelly, pastor. Numbers 83 scholars and 7 teachers. Is open the whole year.

SPRINGFIELD—J. S. Moyer, pastor. Numbers some 30 scholars.

GERMANTOWN—N. B. Grubb, pastor; D. K. Cassel, superintendent. Numbers 45 scholars.

SCHWENKSVILLE—W. S. Gottschall, pastor; I. K. Freed, superintendent. Numbers 110 scholars, and is in a very prosper-

ous condition. Open from six to seven months.

Most of the schools have weekly teachers' meetings, and one, Zion's Union, has occasional teachers' institutes.

In the afternoon a children's meeting was held, presided over by P. R. Kline, of Philada. The Deep Run Men. and Deep Run Presbyterian schools took part in the exercises. The meeting was opened with a hymn by the choir, followed with prayer by A. B. Shelly. Addresses were made by A. S. Shelly, C. H. A. van der Smissen, E. K. Moore, C. H. Moyer, W. S. Gottschall and Joseph Callum. They were alternated with singing by the schools. A collection, amounting to \$20, was lifted for our Indian mission.

The evening session was opened by singing the 51st hymn in Gospel Hymns and reading from the 15th chapter of St. John.

"How can the teacher labor most effectually to secure the conversion of his pupils?"

This question was treated by an address by C. H. Moyer, of Philadelphia. He considers this an important subject. The teacher must himself be a converted person, and must expect and aim for the conversion of his pupils, &c.

I. K. Freed followed with an address on the same subject. Order is the first thing necessary; this can be secured by interesting the scholars. Next gain their confidence and love. After having secured these he can labor for and secure conversions, &c.

In the general discussion of this subject, as in all the subjects, some very practical thoughts were brought out, of which we are sorry we can not make note here, on account of our limited space.

[The remainder of this report will appear in our next issue—Ed.]

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